

Pali Text Society

THE  
ĀṄGUTTARA-NIKĀYA

PART V

EDITED BY

PROF. E. HARDY, PH.D., D.D.



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DASAKA-NIPĀTA, AND EKĀDASAKA-NIPĀTA.

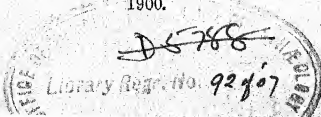
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## PREFACE.

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In issuing this last volume of the *Āṅguttara-Nikāya* I have to say a few words on the work now laid before the public in a complete edition<sup>1</sup>.

It was in spring 1896 that I began transcribing and collating those parts of the *Āṅguttara* which were left unfinished by the lamented Dr. Richard Morris, and in autumn 1898 I had finished my transcript and collation of the eleventh Nipāta. For the whole work, from Part III—V, I have had the same five MSS. which have been spoken of by me in the Preface to Part III, *sub* 1—5. These MSS. are identical with those which Dr. Morris made use of in Parts I and II of his edition, respectively. Moreover, I have gone fully into the Siamese edition, and, for some parts of the sixth Nipāta, and for the whole of the seventh and eighth Nipātas, I had at my disposal another MS., mentioned *sub* 6 in the Preface noticed before. I am sorry I was not able to mention two further MSS., likewise consulted by my hon. predecessor, but only for Part I, because these MSS. belong to the Collection of Pali MSS. in the British Museum, and it was impossible for me to make a longer stay in London to collate them.

If we are to judge from our MSS., we may fairly assume three different versions of the *Āṅguttara*, a Sinhalese, a Burmese, and a Siamese, the last being represented only by the edition of the present King of Siam, this last,

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<sup>1</sup> See, besides, the Preliminary Remarks to Parts I and II, by the Rev. Dr. Morris.

however, representing in itself a whole set of MSS. Of these three versions the Siamese seems to hold an intermediate position between the two former, since it agrees with the Sinhalese MSS. in about as many instances as with the Burmese<sup>1</sup>. It presents also some readings peculiar to itself. The Sinhalese group of MSS. as well as the Burmese differ, at all events, more widely from each other than from the Siamese, as will be seen from the various readings given in the foot-notes. The former group, comprising three MSS., viz. the Turnour MS. and two Morris MSS. have all essential readings in common, besides a great number of such as are of more or less accidental character. The same holds true of the group represented by the well-written Mandalay MS., by the Phayre MS. and another MS. of the Morris Collection.

Into both versions corruptions have crept, a large number of which are clerical errors, slips of the pen and similar mistakes, owing to the circumstance that the copyists have seen wrong or heard wrong. Again, words or sentences that were perplexing have given rise to many errors in sense and meaning. Sometimes, a remedy against such perplexities was employed (at least in the Burmese MSS.) by borrowing an expression from the commentary, where it had been substituted for an obscure one occurring in the text. In a good many cases these corruptions are to be amended and eliminated, either by aid of the MSS. themselves (unless the corruptions are common to them), or by the same words from other passages, or, finally, by the commentary, which is often apt to throw light upon textual difficulties. But there are other cases, where we are at a loss, partly because neither the MSS. nor the commentary give us any help, partly because we have to decide between two or more readings of which no one is absolutely wrong. Thus the present edition will be liable, I am sure, to many mistakes, but since I have

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<sup>1</sup> There is, in fact, a small *plus* in favour of the Burmese MSS.

given, as it were, a complete *apparatus criticus*, everyone who uses it will have the necessary means of finding out for himself which reading should be adopted.

In characterizing above our MSS. as different versions, I must make one great reservation. The two or three versions differ, no doubt, even in essential readings. Nevertheless I am of opinion that they point to one and the same source, from which all have sprung. There exists no fundamental discrepancy between them, as regards the subject-matter, and they may be said to agree also in the form, unless we ask more than we should demand. It is true, that those MSS. which are called Sinhalese stand in closer connexion to each other than to the Burmese, and *vice versâ*<sup>1</sup>, still we always meet with the very same tradition and find reasons enough to refer the different versions to one single archetype. It may be open to dispute, whether our Sinhalese MSS. of the *Anguttara* are the more reliable, or our Burmese. The late Dr. Morris seemed inclined to give the preference to the former, and he was undoubtedly right in rejecting the Burmese readings when the Sinhalese were decidedly better, but, as a rule, there is no MS. nor any set of MSS. which can be relied upon indiscriminately. Dr. Morris himself seems to have felt this, for in the new edition of the first two *Nipātas* he has given his sanction to a Burmese reading which he had condemned as nonsense, in the Preliminary Remarks to the earlier edition<sup>2</sup>. I do not like generalizations. As a

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<sup>1</sup> There appears to be a closer agreement between the Turnour MS. (T.) and Morris 7 (M<sub>7</sub>) than between T. and Morris 6 (M<sub>6</sub>) or between M<sub>6</sub> and M<sub>7</sub>. It is also noteworthy that the Burmese MS. of the Morris Collection (M<sub>8</sub>) agrees more conspicuously (see e. g. Part IV, p. 72 n. 2) with the Sinhalese MSS. than any other of our Burmese MSS. seems to do so.

<sup>2</sup> The reading in question, i. e. *dummañku* is, of course, at first sight rather perplexing. Its meaning, however, is not simply 'immoral' and the like, but 'staggering' in a moral sense and with a certain connotation, the latter

matter of fact, there are numerous passages where the Burmese MSS. have preserved the correct reading, while there are perhaps yet more numerous passages where we may safely follow the Sinhalese MSS. I think it best to pay due attention to both and am not willing to neglect the indications given to us by the commentary.

In order to render this edition of the *Āṅguttara* more accessible to all those who intend consulting it for purposes of literary research, specially for that of comparison of the *Āṅguttara* with other canonical books of both great schools of Buddhism, I have added, in an Appendix, an analytical table extending over the whole work. Now we learn from a *versus memorialis*<sup>1</sup>, that there are 9557 Suttas in the *Āṅguttara*, and, although there are, in fact, at most about 2344 Suttas in the *Āṅguttara*, as was known

being clearly expressed by *dur-* in 'dummañku'. This prefix gives to the word 'mañku', the original meaning of which is given by Böhtlingk as equivalent to 'staggering', 'weak on feet' (schwankend, schwach auf den Füßen), a sense modified by special disapprobation.—*Dummañku* signifies one who is staggering in a disagreeable, censurable and scandalous manner, because he is not ashamed at his behaviour, or the like. Other examples of a similar connotation in words beginning with *dur-* are 'durabhinānin', 'duravalepa', 'durāgraha'. Buddhaghosa, too, seems to be in favour of this explanation of the word. The first time when *dummañku* occurs, *Dukanipāṭa* XVII, 1 (Part I, p. 98), he only says:—*dummañkūnaṃ ti dussilānaṃ*, but the second time, *Dasakanipāṭa* XXXI, 3 (Part V, p. 70), he is a little more copious. His explanation runs as follows:—*dummañkūnaṃ puggalānaṃ niggaḥāyā ti dummañkū nāma dussilapuggalā, ye mañkubhāvaṃ āpādamānā pi dukkheṇa āpajanti vitikkamaṃ karontā vā kaṭvā vā na lajjanti, tesam niggaḥatthāya*, and so on. The words in italics seem to confirm our opinion. We find, besides, in the *Āṅguttara* (Part IV, p. 97sq.) the word *dummañkiya* (u.), for which Buddhaghosa substitutes *dummañkubhāva*.

<sup>1</sup> See on p. 361 of the present volume. The same verses, with slight differences, occur in the Introduction to Buddhaghosa's *Manoratha-Pūraṇi*, to the *Sumaṅgala-Vilāsini* (p. 23), and elsewhere.

to Buddhaghosa in the fifth century A.D., I venture to hope the reader will make allowance for any mistake on my part.

A second Appendix presents a list, where Suttas (or the greater part of any Sutta) occurring twice or more in the Aṅguttara are noted. In this list, however, I have not included those numerous Suttas which deal with the same subject, once concisely and once more in detail. I have brought them together in a separate list which, I hope, will prove to be complete.

There is, moreover, another feature of our work, equally obvious with that already mentioned. The various matters are arranged according to a purely numerical system of grouping. In consequence of this principle of number, subjects grouped under one of the higher numerals, as for instance in the navāṅgas, are not unfrequently arranged in the way of addition (for the navāṅgas the scheme mostly being five *plus* four), but, with a few exceptions, the component parts are by no means mere repetitions e. g. of the pañcāṅgas or the caturaṅgas in the fifth and fourth Nipātas. Since this peculiarity is inherent in a great many Suttas, a brief statement would, in my opinion, afford some service to our knowledge of the work done by the makers and compilers of the Aṅguttara, and therefore I did not omit it<sup>1</sup>.

I should be very glad, if I could also add a list of

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<sup>1</sup> In the Aṭṭhakanipāta LXII and LXXXVIII (Part IV, p. 296 sqq.; p. 328 sqq.) the subjects are registered exceptionally under five heads from six *down* to two, and in the Dasakanipāta XXVII and XXVIII (Part V, p. 48 sqq.) they are registered under ten heads from one *up* to ten. The nearer we draw to the end of the work, the more the creative power—*sit venia verbo*—shrinks, and in the last Nipāta hardly anything original is to be found. How the five first chapters of this book are made up, may be gathered from the commentary which describes them as follows:—Ekādasanipātassa paṭhamāḍmi heṭṭhā vuttanayen' eva kevalaṇ c'ettha ādito pañcasu nibbidāvirāgam dvidhā bhinditvā ekādasāṅgāni katāni.

those Suttas of the *Āṅguttara* which are identical, or nearly identical, with those in other canonical books. A Synoptical Table like this would, no doubt, prove to be very useful, but such a task, I regret to say, far exceeds my forces, at least at present. Besides, nobody would be likely to look for it here. I shall only adduce, in a footnote, a few parallel passages to other works and some quotations in, and from our work<sup>1</sup>. If, however, I make

- <sup>1</sup> (1) Parallel passages, excepting verses: —  
M.V. VI, 31 (Vin. I, 233sq.)—VIII, XII (A. IV, 179sq.; cf. I, 62)  
C.V. V, 3, 1 (Vin. II, 108)—V, CCIX (A. III, 251)  
C.V. X, 1 (Vin. II, 253sq.)—VIII, LI (A. IV, 274sq.)  
D. II § 93sq. (I, 81sq.)—III, 58 § 3sq. (A. I, 164sq.)  
D. XI § 85 (I, 222)—VI, LIV § 5 (A. III, 368)  
M.P.S. I § 1—5—VII, XX (A. IV, 17sq.)  
M.P.S. I § 6—VII, XXI (A. IV, 21sq.)  
M.P.S. III § 1—20—VIII, LXX (A. IV, 308sq.); cf. S. V, 258sq.  
M.P.S. III § 21—23—VIII, LXIX (A. IV, 307sq.)  
M.P.S. III § 24—32—X, XXIX § 6 (A. V, 61sq.; cf. IV, 305sq.; I, 40)  
M.P.S. III § 33—42—VIII, LXVI (A. IV, 306sq.; cf. I, 41)  
M.P.S. VI § 5—9—IV, 76 (A. II, 79sq.)  
M. 6 (I, 33sq.)—X, LXXI (V, 131sq.)—III, 100 § 5—10 (A. I, 255sq.)  
S. LV, v, 41 (V, 399sq.)—V, XLV (A. III, 51sq.)  
[S. VI, 1, 9 § 3—7 (I, 149); XI, 1, 6 (I, 224sq.)—X, LXXXIX § 3; IX, XXXIX (A. V, 171; IV, 432sq.; transformed and enlarged). Itiv. Duk. I, 3 (p. 24sq.)—II, 1, 3 (A. I, 49sq.)].  
(2) Parallel verses: —  
Vin. II, 156; cf. S. I, 212—A. I, 138;—M.P.S. IV § 3—A. II, 2 (sīlam);—S. I, 2; 55—A. I, 155;—S. I, 149—A. V, 171; 174 (cf. I, 3); S.N. v. 657—660;—S. I, 167; 175—A. I, 167;—S. V, 405—A. II, 57;—S. I, 208; cf. Th. II, v. 31—A. I, 144;—Dhp. v. 54—A. I, 226; v. 85—89—A. V, 232sq.; 253sq. (cf. S. V, 24)—Itiv. p. 82, 117—A. II, 14; p. 95sq.—A. II, 12; p. 100sq.—A. I, 165 (pubbe nivāsam cf. Dhp. v. 423); 167sq.; p. 102sq. (prose incl.)—A. II, 26sq.; p. 109sq. (prose incl.)—A. I, 132; II, 70; p. 112sq. (prose incl.)—A. II, 26; p. 115sq. (prose incl.)—A. II, 13sq.; p. 118sq.—A. II, 14; p. 121sq. (prose incl.)—A. II, 23sq.

no reference to any Abhidhamma-book, e. g. the Puggala-Paññatti or the Dhamma-Saṅgani, my reason for doing so

(3) Quotations in the Aṅguttara: —

S.N. v. 1048 is quoted in A. I, 133 by the name of Punnapañha, v. 1106—7 in I, 134 by that of Udayapañha, and v. 1042 in III, 399; 401 by that of Metteyyapañha, their common head being called Parāyana.

From S. I, 48 the verses are quoted in A. IV, 449 and introduced by the words:—vuttam idam āvuso Pañcāla-candena devaputtena. This chapter of the Aṅg. (IX, XLIX) expounds the moral meaning of the first Pāda. Furthermore, a stanza which is pronounced by Taphā (Cupido), one of Māra's daughters, as we learn from the Mārasam-yutta (3, 5) in S. I, 126, is quoted in A. V, 46; 47 sq. under the name of Kumāripaṇhā, but attributed there to the Buddha himself. I cannot identify a quotation made from the Mahāpañhā (pl.) in A. V, 54; 58. In the commentary we only read Mahāpañhesu ti mahanta-atthapariggāhakesu pañhesu. There exists, moreover, a number of sayings, attributed to the Buddha e. g. in A. III, 98 sq., the source of which is unknown to me, but since a Dukkakkhandha-Sutta-Pariyāya is mentioned in Jāt. II, 314, and a sentence quoted therefrom is nearly identical with one of them, it may be hoped that it will be traced ere long.

(4) Quotations from the Aṅguttara: —

No explicit quotation in any other canonical book is known to me. In the non-canonical Milinda-Pañha the Aṅguttara is referred to several times, but not by name (see for details Professor T. W. Rhys Davids' list in the Introd. to vol. XXXV of the S.B.E. p. XXVII sq.). Twice, however, viz. p. 362 and 392 (of Trenckner's edition), the Aṅguttara is referred to by name or, strictly speaking, by the name of Ekuttara (Ekuttaranikāyavaralañcake, and 'nikāyavare), i. e. the work which is based on the principle of adding 'one' in each subsequent Nipāta. The passages referred to are I, XIII, 7 (A. I, 23) and X, XLVIII § 2 (V, 88), not X, v, 8, as Mr. Trenckner had pointed out (Notes, p. 430).—Among those passages which, in the Milinda, are introduced by some or other formula, e. g. bhāsitaṃ Bhagavatā, and marked as 'not traced' by Professor Rhys Davids in the list given by him on p. XXXI sq. of the Introd. above named, there is *inter alia* (Mil. p. 164) a quotation from the Aggikkhandhūpama-Sutta (A. IV, 135).

simply is, because I believe that all works of this *genre* deserve a special examination on account of their being entirely dependent upon the *Āṅguttara* (see Dr. Morris' and Professor Edward Müller's Introductions, respectively). I have also omitted often recurring stock-phrases, similes and the like which, of course, would not be sought for in vain in a Concordance to the *Tipiṭaka*. Such a Concordance is still a great *desideratum* of Pāli scholarship.

I have to mention (see Preface to Part IV) a slight difference in counting the Suttas between the commentary and the present edition. In the *Dasaka-Nipāta* the commentary divides our No. XXXI into two parts, from § 4 down to the end. Our No. XXXII corresponds with No. XXXIII of the commentary, and our No. XXXIII with its No. XXXIV. Then it counts our No. XXXIV besides as XXXIV and our No. XXXVIII as XXXIX, but our No. XL again corresponds with its No. XL. The divisions of the commentary are apparently wrong. In the *Ekādasaka-Nipāta* the commentary unites our Nos. VII and VIII, and thus it counts ten Suttas in the first *Vagga*, not eleven.

The Index of words which I have given for this part of the *Āṅguttara*, as for the two former parts, does not pretend to be complete. I have only endeavoured not to omit any word, or any particular use of words, which may be either missing in Childers or given there without sufficient references.

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No quotation from the A. is given by Professor Fausbøll in his List of Quotations (see Index to the *Jātaka*, p. 237 sqq.), although *Jāt. I*, 148 refers to A. I, 24 (*Etadagam*), *Jāt. I*, 228 to A. IV, 392 sqq. (*Velāmakasutta*), *Jāt. II*, 262 silently to A. IV, 187 sq. (= *Vin. I*, 237), and in *Jāt. II*, 347 sqq. the *Paccuppanna-Vatthu* is borrowed from A. IV, 91 sqq. For quotations from the A. and other works to be found in the *Nettipakarāṇa*, I may be permitted to refer to my edition of this book in preparation.



In conclusion, I wish to address a special acknowledgment to the Councils of the India Office and the Royal Asiatic Society for their liberality in consenting to, and prolonging the loan of the MSS. needed for this edition.

Würzburg (Bavaria).

August 1899.

THE EDITOR.

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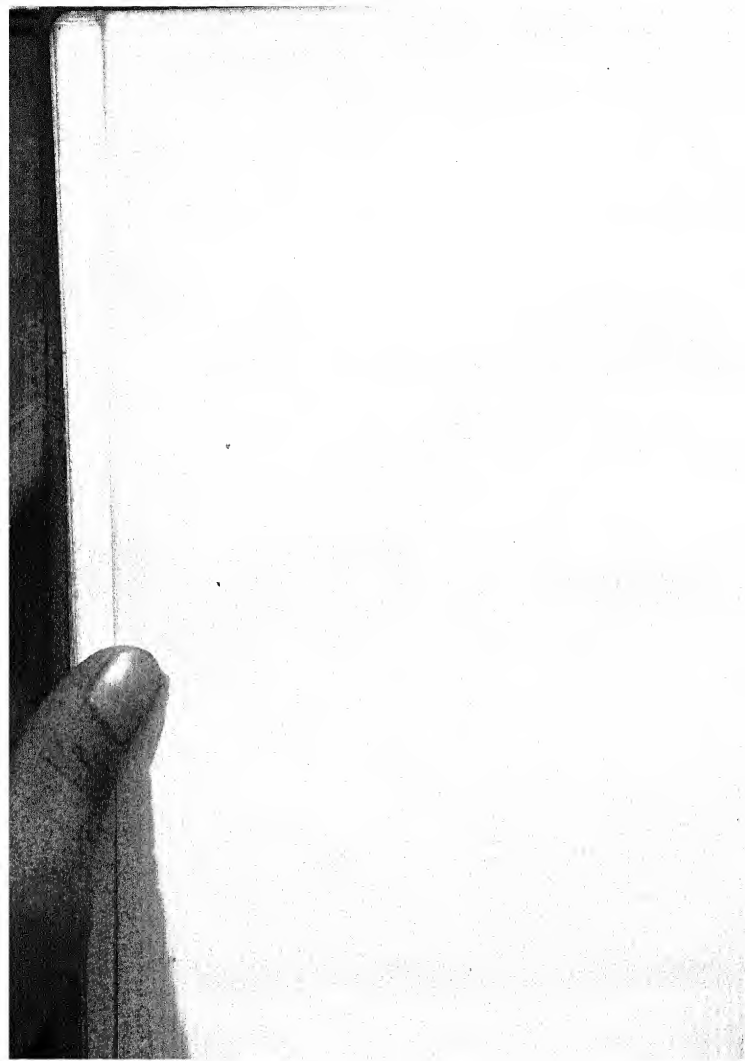
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## AṄGUTTARA-NIKĀYA.

### DASAKA-NIPĀTA.

Namo Tassa Bhagavato Arahato Sammāsa-  
buddhassa.

#### I.

1. Evaṃ me sutaṃ. Ekam samayaṃ Bhagavā Sāvatti-  
yaṃ viharatī Jetavane Anāthapiṇḍikassa ārame. Atha  
kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upa-  
saṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam  
etad avoca 'kimatthiyāni bhante kusalāni sīlāni kimāni-  
saṃsūni' ti<sup>1</sup>. 'Avippaṭṭisāratthāni kho' Ānanda kusalāni  
sīlāni avippaṭṭisāraṇisaṃsūni' ti<sup>2</sup>. 'Avippaṭṭisāro pana bhante  
kimatthiyo kimānisaṃso' ti<sup>3</sup>. 'Avippaṭṭisāro kho Ānanda  
pāmujjattho pāmujjānisaṃso' ti<sup>4</sup>. 'Pāmujjam pana' bhante  
kimatthiyam kimānisaṃsan' ti<sup>5</sup>. 'Pāmujjam kho Ānanda  
pītattham pītānisaṃsan' ti<sup>6</sup>. 'Pīti pana' bhante kimatthiyā  
kimānisaṃsā' ti<sup>7</sup>. 'Pīti kho Ānanda passaddhatthā  
passaddhānisaṃsā' ti<sup>8</sup>. 'Passaddhi pana bhante kimatthiyā  
kimānisaṃsā' ti<sup>9</sup>. 'Passaddhi kho Ānanda sukhatthā  
sukhānisaṃsā' ti<sup>10</sup>. 'Sukham pana bhante kimatthiyam  
kimānisaṃsan' ti<sup>11</sup>. 'Sukham kho Ānanda samādhattam

<sup>1</sup> omitted by M. Ph.; T. M., atha kho.

<sup>2</sup> M. Ph. S. omit ti. <sup>3</sup> T. M., M., omit ti.

<sup>4</sup> T. M., M., S. omit ti. <sup>5</sup> T. adds me.

<sup>6</sup> T. M., S. omit ti.

Aṅguttara, part V.

samādhānisamsan' ti<sup>1</sup>. 'Samādhi pana<sup>2</sup> bhante kimatthiyo kimānisamso' ti<sup>3</sup>? 'Samādhi kho Ānanda yathābhūtañāpadassanattho yathābhūtañāpadassanānisamsan' ti<sup>1</sup>. 'Yathābhūtañāpadassanam pana<sup>4</sup> bhante kimatthiyam kimānisamsan' ti<sup>3</sup>? 'Yathābhūtañāpadassanam kho Ānanda nibbidāvirāgattham nibbidāvirāgānisamsan' ti<sup>1</sup>. Nibbidāvirāgo pana bhante kimatthiyo kimānisamso' ti<sup>3</sup>? 'Nibbidāvirāgo kho Ānanda vimuttiñāpadassanattho vimuttiñāpadassanānisamsan' ti<sup>1</sup>.

2. Iti kho Ānanda kusalāni silāni avipparisāratthāni avipparisārānisamsāni, avipparisāro pāmujjattho pāmujjānisamsan, pāmujjam pītatttham pītānisamsan, pīti passaddhattā passaddhānisamsā, passaddhi sukhattā sukhānisamsā, sukham samādhatttham samādhānisamsan, samādhi yathābhūtañāpadassanattho yathābhūtañāpadassanānisamsan, yathābhūtañāpadassanam nibbidāvirāgattham nibbidāvirāgānisamsan, nibbidāvirāgo vimuttiñāpadassanattho vimuttiñāpadassanānisamsan. Iti kho Ānanda kusalāni silāni anupubbena aggāya<sup>5</sup> parenti<sup>6</sup> ti.

## II.

1. Silavato bhikkhave silasampannassa na<sup>7</sup> cetanāya karāṇiyam 'avipparisāro me uppajjatu' ti. Dhammatā esā bhikkhave, yaṃ silavato silasampannassa<sup>8</sup> avipparisāro uppajjati. Avipparisāri<sup>9</sup>ssa bhikkhave na<sup>10</sup> cetanāya karāṇiyam 'pāmujjam me uppajjatu' ti. Dhammatā esā bhikkhave, yaṃ avipparisāri<sup>12</sup>ssa pāmujjam uppajjati<sup>13</sup>. Pamuditassa bhikkhave na<sup>7</sup> cetanāya karāṇiyam 'pīti me uppajjatu' ti. Dhammatā esā bhikkhave, yaṃ pamuditassa

<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. omit ti.

<sup>2</sup> T. adds me.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. omit ti.

<sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> Ph. maggāya; S. arahattāya.

<sup>6</sup> Ph. S. pūrenti.

<sup>7</sup> omitted by T.

<sup>9</sup> M. Ph. T. 'sārassa.

<sup>8</sup> Ph. inserts yo.

<sup>11</sup> T. pāmujjatim.

<sup>10</sup> omitted by M<sub>6</sub>.

<sup>12</sup> M. 'sārassa.

<sup>13</sup> M. Ph. jāyati.

piṭi<sup>1</sup> uppajjati<sup>2</sup>. Piṭimanassa bhikkhave na cetanāya karaṇīyaṃ 'kāyo me passambhatā' ti. Dhammatā esā bhikkhave, yaṃ piṭimanassa kāyo passambhati. Passaddhakāyassa<sup>3</sup> bhikkhave na cetanāya karaṇīyaṃ 'sukhaṃ vediyāmi'<sup>4</sup> ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo<sup>5</sup> sukhaṃ vediyati. Sukhino bhikkhave na cetanāya karaṇīyaṃ 'cittaṃ me samādhīyatū' ti. Dhammatā esā bhikkhave, yaṃ sukhino cittaṃ samādhīyati. Samāhitaṃ bhikkhave na cetanāya karaṇīyaṃ 'yathābhūtaṃ jānāmi'<sup>6</sup> passāmi' ti. Dhammatā esā bhikkhave, yaṃ samāhito yathābhūtaṃ jānāti<sup>6</sup> passati. Yathābhūtaṃ bhikkhave jānato<sup>7</sup> passato<sup>7</sup> na cetanāya karaṇīyaṃ 'nibbindāmi'<sup>8</sup> virajjāmi' ti. Dhammatā esā bhikkhave, yaṃ<sup>9</sup> yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati. Nibbindassa<sup>10</sup> bhikkhave virattassa<sup>11</sup> na cetanāya karaṇīyaṃ 'vimuttiñāpādaṃ sacchikaromi' ti. Dhammatā esā bhikkhave, yaṃ<sup>9</sup> nibbindo<sup>12</sup> viratto vimuttiñāpādaṃ sacchikaroti.

2. Iti kho bhikkhave nibbidāvirāgo<sup>13</sup> vimuttiñāpādaṃ nattho<sup>14</sup> vimuttiñāpādaṃ ānisaṃso, yathābhūtañāpādaṃ nibbidāvirāgatthaṃ<sup>14</sup> nibbidāvirāgānisaṃsaṃ, samādhī yathābhūtañāpādaṃ nattho<sup>15</sup> yathābhūtañāpādaṃ ānisaṃso, sukhaṃ samādhātthaṃ samādhānisaṃsaṃ, passaddhī sukhātthā sukhānisaṃsā, piṭi passaddhatthā<sup>16</sup> passaddhānisaṃsā, pāmujjāṃ piṭatthaṃ piṭānisaṃsaṃ, avippaṭisāro pāmujjattho pāmujjānisaṃso, kusalāni silāni avippaṭisārattāni avippaṭisārānisaṃsāni. Iti kho bhikkhave<sup>17</sup> dhammā

<sup>1</sup> omitted by T. M<sub>7</sub>.      <sup>2</sup> Ph. jāyati.

<sup>3</sup> Ph. passaddhi°      <sup>4</sup> M. Ph. vedissāmi.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> passaddhi°

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> pajā°

<sup>7</sup> Ph. T. M<sub>7</sub> °tā.

<sup>8</sup> T. °mī ti; M. Ph. M<sub>6</sub> nibbidāmi.

<sup>9</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> S. nibbinnassa; T. M<sub>6</sub>. M<sub>7</sub> nibbindantassa.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> virajjantassa.

<sup>12</sup> S. nibbinno; M<sub>7</sub> nibbindā; M<sub>6</sub> nibbindena.

<sup>13</sup> M. M<sub>7</sub> nibbindā°

<sup>14</sup> omitted by Ph.

<sup>15</sup> omitted by M<sub>7</sub>.

<sup>16</sup> omitted by M<sub>6</sub>.

<sup>17</sup> T. adds bhikkhu.

'va<sup>1</sup> dhamme abhisandenti<sup>2</sup>, dhammā 'va dhamme pari-  
pūrenti apārā<sup>3</sup> pāraṃ gamanāyā ti.

### III.

1. Dussilassa bhikkhave silavipannassa<sup>4</sup> hatupaniso<sup>5</sup> hoti avippaṭṭisāro, avippaṭṭisāre asati avippaṭṭisāravipannassa hatupanisam hoti pāmujjam, pāmujjē asati pāmujjavipannassa hatupanisā hoti pīti, pītiyā asati pītivipannassa hatupanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatupanisam hoti sukham, sukhe asati sukhavipannassa hatupaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatupanisam hoti yathābhūtañāṇadassanam, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatupaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavipannassa hatupanisam hoti vimuttiñāṇadassanam. Seyyathā pi bhikkhave rukkho sākhāpalāsavipanno, tassa papaṭikā<sup>6</sup> pi na pāripūrim gacchati, tacco pi pheggu pi sāro pi na pāripūrim gacchati, evam eva kho bhikkhave<sup>7</sup> dussilassa silavipannassa hatupaniso hoti avippaṭṭisāro, avippaṭṭisāre asati avippaṭṭisāravipannassa<sup>8</sup> hatupanisam hoti<sup>9</sup> . . . pe<sup>10</sup> . . . vimuttiñāṇadassanam<sup>11</sup>.

2. Silavato bhikkhave silasampannassa upanisasampanno hoti avippaṭṭisāro, avippaṭṭisāre sati avippaṭṭisārasampannassa upanisasampannam hoti pāmujjam, pāmujjē sati pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannam hoti sukham, sukhe sati sukhasampannassa upanisasampanno hoti sammā-

<sup>1</sup> omitted by M. Ph. S.      <sup>2</sup> T. °nandenti.

<sup>3</sup> T. āp°; M<sub>6</sub> M<sub>7</sub> aparā, M<sub>6</sub> also param; Ph. omits apārā.

<sup>4</sup> M. Ph. M<sub>7</sub> °vippa° throughout.

<sup>5</sup> S. hatū° always; Ph. hatu° and hatū°

<sup>6</sup> S. pappatikā always.      <sup>7</sup> omitted by T.

<sup>8</sup> Ph. continues: pa 1 hatupanisam hoti vi°

<sup>9</sup> S. adds pāmujjam.      <sup>10</sup> M. la.

<sup>11</sup> M. Ph. °nan ti.



samādhī, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtaññāpadassanaṃ, yathābhūtaññāpadassane sati yathābhūtaññāpadassanasampannāsassa upanisasampannaṃ hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti vimuttiññāpadassanaṃ. Seyyathā pi bhikkhave rukkho sākāpalāsasampannaṃ, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evaṃ eva kho bhikkhave silavato silasampannassa upanisasampannaṃ hoti avipparisāro, avipparisāre sati avipparisārasampannassa upanisasampannaṃ hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vimuttiññāpadassanan ti.

## IV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: —

Dussilassa āvuso silavipannassa hatupanisō hoti avipparisāro, avipparisāre asati avipparisāravipannassa hatupanisaṃ hoti . . . pe<sup>3</sup> . . . vimuttiññāpadassanaṃ. Seyyathā pi āvuso rukkho sākāpalāsavipannaṃ, tassa papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evaṃ eva kho āvuso dussilassa silavipannassa hatupanisō hoti avipparisāro, avipparisāre asati avipparisāravipannassa hatupanisaṃ hoti<sup>4</sup> . . . pe<sup>4</sup> . . . vimuttiññāpadassanaṃ.

2. Silavato āvuso silasampannassa upanisasampannaṃ hoti avipparisāro, avipparisāre sati avipparisārasampannassa upanisasampannaṃ hoti . . . pe<sup>5</sup> . . . vimuttiññāpadassanaṃ. Seyyathā pi āvuso rukkho sākāpalāsasampannaṃ, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evaṃ eva kho āvuso silavato silasampannassa upanisasampannaṃ hoti avipparisāro, avipparisāre sati avipparisārasampannassa upanisasampannaṃ hoti<sup>5</sup> . . . pe<sup>6</sup> . . . vimuttiññāpadassanan ti.

<sup>1</sup> S. adds pāmujjam.

<sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. la; Ph. pa; S. gives it in full.

<sup>4</sup> M. Ph. la.

<sup>5</sup> M. Ph. pa; S. in full.      <sup>6</sup> M. Ph. pa.

## V.

1. Tatra kho āyasmā Ānando bhikkhū āmantesi: —

Dussilassa āvuso silavipannassa hatupaniso hoti avippati-sāro, avippati-sāre asati avippati-sāravipannassa hatupanisam hoti pāmujjam, pāmuje asati pāmujjavipannassa hatupanisā hoti pīti, pītiyā asati pītivipannassa hatupanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatupanisam hoti sukham, sukhe asati sukhavipannassa hatupaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatupanisam hoti yathābhūtañānadassanam, yathābhūtañānadassane asati yathābhūtañānadassanavipannassa hatupaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavipannassa hatupanisam hoti vimuttiñānadassanam. Seyyathā pi āvuso rukkho sākāpalāsavipanno, tassa papaṭikā pi na pāripūrim gacchati, taco pi pheggu pi sūro pi na pāripūrim gacchati, evam eva kho āvuso dussilassa silavipannassa hatupaniso hoti avippati-sāro, avippati-sāre asati avippati-sāravipannassa hatupanisam hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vimuttiñānadassanam.

2. Silavato āvuso silasampannassa upanisasampanno hoti avippati-sāro, avippati-sāre sati avippati-sārasampannassa upanisasampannam hoti pāmujjam, pāmuje sati<sup>3</sup> pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannam hoti sukham, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannam hoti yathābhūtañānadassanam, yathābhūtañānadassane sati yathābhūtañānadassanasampannassa upanisasampanno hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannam hoti vimuttiñānadassanam. Seyyathā pi āvuso rukkho

<sup>1</sup> S. adds pāmujjam.    <sup>2</sup> M. Ph. pa.

<sup>3</sup> in T. immediately after sati there follows No. VIII; the portions left out here, however, are not wholly missing in our MS., they only stand at the end of No. X.

sākhāpalāśasampanno, tassa papaṭikā pi pāripūriṃ gacchati. tato pi pheggu pi sāro pi pāripūriṃ gacchati. evam eva kho āvuso sīlavato sīlasampannassa upanīśasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanīśasampannaṃ hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vinuttināpadassanān ti.

## VI.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā<sup>3</sup> Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā Ānando Bhagavantam etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ<sup>4</sup> paṭhaviśaṇṇī assa, na āpasmiṃ āposañṇī assa, na tejasmiṃ tejosañṇī assa, na vāyasmim vāyosaṇṇī assa, na ākāśānañcāyatane<sup>5</sup> ākāśānañcāyatanaśaṇṇī assa, na viññāṇaṇcāyatane ākiñcaṇṇāyatanaśaṇṇī assa, na nevasaññānāśaṇṇāyatane nevasaññānāśaṇṇāyatanaśaṇṇī assa, na idhaloke idhalokasaṇṇī assa, na paraloke paralokasaṇṇī assa, saṇṇī<sup>6</sup> ca pana assā' ti? 'Siyā' Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇī assa, na āpasmiṃ āposañṇī assa, na tejasmiṃ tejosañṇī assa, na vāyasmim vāyosaṇṇī assa, na ākāśānañcāyatane ākāśānañcāyatanaśaṇṇī assa, na viññāṇaṇcāyatane<sup>7</sup> viññāṇaṇcāyatanaśaṇṇī assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇī assa, na nevasaññānāśaṇṇāyatane nevasaññānāśaṇṇāyatanaśaṇṇī assa, na idhaloke idhalokasaṇṇī assa, na paraloke paralokasaṇṇī assa, saṇṇī ca pana assā' ti.

2. 'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇī assa, na<sup>8</sup> āpasmiṃ āposañṇī assa, na<sup>8</sup> tejasmiṃ tejosañṇī

<sup>1</sup> S. adds pāmuḍḍam.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. Ph. omit upasaṅkamitvā . . . nisīdi.

<sup>4</sup> T. M<sub>6</sub> 'viyā.    <sup>5</sup> M<sub>6</sub> inserts na.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> na saṇṇī.

<sup>7</sup> M<sub>7</sub> continues: Yathākakathaṃ, as in § 2.

<sup>8</sup> omitted by M<sub>6</sub>.

assa, na vāyasmim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanaśaṇṇi assa, na viññāpañcāyatane viññāpañcāyatanaśaṇṇi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṇṇi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanaśaṇṇi assa, na<sup>1</sup> idhaloke idhalokasaññi assa, na<sup>2</sup> paraloke paralokasaññi assa, saññi<sup>2</sup> ca pana assā' ti? 'Idh' Ānanda<sup>3</sup> bhikkhu evaṃsaññi<sup>4</sup> hoti: etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasaṅkhārasamattho sabbūpādhipatiṇissaggo taphakkhaya virāgo nirodho nibbānan ti. Evaṃ kho Ānanda siyā bhikkhuno yathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇi assa, na āpasumim āposaññi assa, na tejasmim tejośaṇṇi assa, na vāyasmim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanaśaṇṇi assa, na viññāpañcāyatane viññāpañcāyatanaśaṇṇi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṇṇi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanaśaṇṇi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, saññi ca pana assā' ti.

## VII.

1. Atha kho āyasmā Ānando yenāyasmā Śāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Śāriputtena saddhiṃ sammodi<sup>5</sup>, sammodaniyaṃ kathaṃ sārāpiyaṃ<sup>6</sup> vitisāretvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho āyasmā Ānando āyasmantaṃ Śāriputtaṃ etad avoca 'siyā nu kho āvuso Śāriputta bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇi assa, na āpasumim āposaññi assa, na tejasmim tejośaṇṇi assa, na vāyasmim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatana-

<sup>1</sup> omitted by M<sub>6</sub>.

<sup>2</sup> M<sub>7</sub> na saṃñi; T. na saṃkam, and it omits ca.

<sup>3</sup> M. Ph. idha paṇ' Ān°

<sup>4</sup> M<sub>7</sub> has evaṃ kho idh' Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva paṭhavisamñi hoti, and then etaṃ santam and so on.

<sup>5</sup> omitted by M<sub>6</sub> M<sub>7</sub>. <sup>6</sup> M. Ph. sārā°

saññi assa, na viññāṇañcāyatane viññāṇañcāyatanaśaṇṇi  
assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇi assa, na  
nevasaññānāśaṇṇāyatane nevasaññānāśaṇṇāyatanaśaṇṇi as-  
sa, na idhaloke idhalokasaṇṇi assa, na paraloke para-  
lokasaṇṇi assa, saññi<sup>1</sup> ca pana assā' ti? 'Siyā āvuso  
Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva  
paṭhaviyaṃ paṭhaviśaṇṇi assa . . . pe<sup>2</sup> . . . na paraloke  
paralokasaṇṇi assa, saññi ca pana assā' ti.

2. 'Yathākathaṃ panāvuso Sāriputta siyā bhikkhuno  
tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ pa-  
ṭhaviśaṇṇi assa . . . pe<sup>3</sup> . . . na<sup>4</sup> paraloke paralokasaṇṇi  
assa, saññi ca pana assā' ti? 'Ekam idāhaṃ āvuso  
Ānanda samayaṃ idh' eva Sāvattthiyaṃ viharāmi Andha-  
vānasmim, tatthāhaṃ<sup>5</sup> tathārūpaṃ<sup>6</sup> samādhiṃ samāpajjimi<sup>7</sup>,  
yathā neva paṭhaviyaṃ paṭhaviśaṇṇi ahoṣim<sup>8</sup>, na āpasmiṃ  
āposaññi ahoṣim, na tejasmiṃ tejośaṇṇi ahoṣim, na vāya-  
smim vāyośaṇṇi ahoṣim, na ākāśañcāyatane ākāśañcā-  
yatanaśaṇṇi ahoṣim, na viññāṇañcāyatane viññāṇañcāyata-  
naśaṇṇi ahoṣim, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇi  
ahoṣim, na nevasaññānāśaṇṇāyatane nevasaññānāśaṇṇāya-  
tanaśaṇṇi ahoṣim, na idhaloke idhalokasaṇṇi ahoṣim, na  
paraloke paralokasaṇṇi ahoṣim, saññi ca pana ahoṣin' ti.

3. 'Kimsaññi pañāyasmā<sup>9</sup> Sāriputto tasmim samaye  
ahoṣi' ti? 'Bhavanirodho nibbānaṃ, bhavanirodho nibbā-  
nan ti kho me<sup>10</sup> āvuso aññā 'va<sup>11</sup> saññā uppajjati, aññā  
'va<sup>12</sup> saññā nirujjhati. Seyyathā pi āvuso sakalikaggissa  
jhāyamaṇassa<sup>13</sup> aññā 'va<sup>14</sup> acci<sup>14</sup> uppajjati, aññā 'va<sup>15</sup>  
acci<sup>14</sup> nirujjhati, evam eva kho me<sup>16</sup> āvuso bhavanirodho<sup>17</sup>  
nibbānaṃ<sup>17</sup>, bhavanirodho nibbānan ti aññā 'va<sup>12</sup> saññā

<sup>1</sup> M<sub>6</sub> na saṇṇi. <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. Ph. pa. <sup>4</sup> M. omits this phrase; T. omits na.

<sup>5</sup> M. Ph. athāhaṃ. <sup>6</sup> M<sub>6</sub> °pānaṃ.

<sup>7</sup> T. °pajjimsu; Ph. °pajjāmi; M. paṭilabhāmi.

<sup>8</sup> Ph. ahoṣi throughout. <sup>9</sup> M. panāvuso.

<sup>10</sup> omitted by M<sub>7</sub>. <sup>11</sup> omitted by M<sub>6</sub>; T. M<sub>7</sub> ca.

<sup>12</sup> M<sub>6</sub>. M<sub>7</sub> ca. <sup>13</sup> M. Ph. jalamānāya.

<sup>14</sup> Ph. T. acci. <sup>15</sup> omitted by T. M<sub>6</sub>, M<sub>7</sub>.

<sup>16</sup> omitted by M. Ph. <sup>17</sup> omitted by Ph.

uppajjati, aññā 'va<sup>1</sup> saññā nirujjhati, bhavanirodho nibbānam<sup>2</sup> — saññi ca panāham āvuso tasmim samaye aho sin' ti.

## VIII.

1. Saddho ca<sup>3</sup> bhikkhave bhikkhu hoti no ca silavā. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāham saddho ca<sup>4</sup> assam<sup>5</sup> silavā ca' ti. Yato ca kho bhikkhave bhikkhu saddho ca hoti<sup>6</sup> silavā ca, evaṃ so ten' aṅgena paripūro hoti.

2. Saddho ca bhikkhave bhikkhu hoti<sup>7</sup> silavā ca no<sup>8</sup> ca<sup>8</sup> bahussuto ... pe<sup>9</sup> ... bahussuto ca no<sup>10</sup> ca<sup>10</sup> dhammakathiko<sup>11</sup>, dhammakathiko ca no<sup>11</sup> ca<sup>11</sup> parisāvacaro<sup>12</sup>, parisāvacaro ca no ca visārado parisāya dhammaṃ deseti, visārado ca parisāya dhammaṃ deseti no ca vinayadharo, vinayadharo<sup>13</sup> ca<sup>11</sup> no ca āraññako<sup>12</sup> pantasenāsano<sup>13</sup>, āraññako ca pantasenāsano<sup>13</sup> no<sup>11</sup> ca catunnaṃ jhānaṇaṃ abhicetasikānaṃ<sup>14</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchālābhi akasiralābhi, catunnaṃ<sup>15</sup> ca<sup>16</sup> jhānaṇaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchālābhi akasiralābhi no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāham saddho ca assam<sup>7</sup> silavā ca<sup>11</sup> bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya<sup>17</sup> dhammaṃ deseyyaṃ vinayadharo ca āraññako ca pantasenāsano<sup>18</sup> catunnaṃ ca<sup>10</sup> jhānaṇaṃ abhicetasi-

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> ca. <sup>2</sup> Ph. M<sub>7</sub> 'na; S. 'nan ti.

<sup>3</sup> omitted by S. <sup>4</sup> M. Ph. c'; omitted by S.

<sup>5</sup> T. assa. <sup>6</sup> omitted by Ph. <sup>7</sup> omitted by M. Ph.

<sup>8</sup> omitted by T. M<sub>7</sub>. <sup>9</sup> M. Ph. pa.

<sup>10</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>11</sup> omitted by M<sub>6</sub>.

<sup>12</sup> M. M<sub>7</sub> ar<sup>o</sup> throughout; Ph. āra<sup>o</sup> and ar<sup>o</sup>.

<sup>13</sup> T. 'sana. <sup>14</sup> S. ābhi<sup>o</sup> throughout.

<sup>15</sup> T. omits all from ca<sup>o</sup> to akasiralābhi.

<sup>16</sup> omitted by M. Ph. M<sub>6</sub>. <sup>17</sup> T. M<sub>6</sub> 'sāyaṃ.

<sup>18</sup> T. panthi<sup>o</sup>; Ph. T. M<sub>6</sub>. M<sub>7</sub> add ca.

kānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī āsavānaṃ ca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ <sup>1</sup> dīṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyan' ti <sup>2</sup>. Yato ca <sup>3</sup> kho<sup>4</sup> bhikkhave bhikkhu saddho ca hoti silavā ca bahussuto ca <sup>5</sup> dhammakathiko ca <sup>5</sup> parisāvacaro ca visārado ca parisāya<sup>6</sup> dhammaṃ deseti vinayadharo ca āraññako ca pantasenāsano<sup>7</sup> catunnaṃ ca <sup>8</sup> jhānaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī āsavānaṃ ca <sup>9</sup> khayā anāsavaṃ <sup>3</sup> cetovimuttiṃ paññāvimuttiṃ dīṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Ime hi kho bhikkhave dasahi dhamme hi samannāgato bhikkhu samantapāsādiko ca hoti sabbākārāparipūro cū ti.

## IX.

Saddho ca <sup>10</sup> bhikkhave bhikkhu hoti no ca silavā . . . pe <sup>11</sup> . . . silavā ca <sup>12</sup> no ca bahussuto <sup>12</sup>, bahussuto ca no <sup>3</sup> ca <sup>3</sup> dhammakathiko <sup>13</sup>, dhammakathiko ca no ca parisāvacaro <sup>12</sup>, parisāvacaro ca no ca visārado parisāya dhammaṃ deseti, visārado <sup>12</sup> ca <sup>12</sup> parisāya <sup>12</sup> dhammaṃ <sup>12</sup> deseti <sup>12</sup> no ca vinayadharo <sup>14</sup>, vinayadharo ca no ca āraññako pantasenāsano <sup>12</sup>, āraññako <sup>12</sup> ca <sup>12</sup> pantasenāsano <sup>15</sup> no <sup>4</sup> ca ye te santā vimokkhā <sup>16</sup> atikkamma rūpe aruppā <sup>17</sup> te kāyena phusitvā <sup>18</sup> viharati, ye te santā vimokkhā atikkamma rūpe

<sup>1</sup> omitted by Ph.

<sup>2</sup> Ph. adds pa.

<sup>3</sup> omitted by M<sub>6</sub>.

<sup>4</sup> omitted by M.

<sup>5</sup> T. omits all from ca<sup>o</sup> to akasiralābhī.

<sup>6</sup> T. M<sub>6</sub> °sayāṃ.

<sup>7</sup> Ph. T. M<sub>6</sub>, M<sub>7</sub> add ca.

<sup>8</sup> omitted by M. T. M<sub>6</sub>, M<sub>7</sub>.

<sup>9</sup> omitted by M. Ph.

<sup>10</sup> omitted by S.

<sup>11</sup> omitted by M. Ph. S.

<sup>12</sup> omitted by T.

<sup>13</sup> T. adds ca.

<sup>14</sup> omitted by T. M<sub>6</sub>, M<sub>7</sub>.

<sup>15</sup> T. M<sub>6</sub>, M<sub>7</sub> add ca.

<sup>16</sup> M. Ph. S. vimokkhā always.

<sup>17</sup> T. M<sub>6</sub> ar<sup>o</sup>; Ph. arūpā.

<sup>18</sup> M<sub>6</sub> phassitvā; T. M<sub>7</sub> passitvā.

ārūppā<sup>1</sup> te ca<sup>2</sup> kāyena phusitvā<sup>3</sup> viharati no ca āsavānaṃ khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāhaṃ saddho ca assaṃ silavā ca bahussuto ca dhammakathiko ca parisāvacarō ca<sup>4</sup> visārado ca parisāya dhammaṃ deseyyaṃ vinayadharo ca ārañṇako ca pantasenāsano<sup>5</sup> ye te santā vimokhā atikkamma rūpe ārūppā<sup>6</sup> te ca<sup>2</sup> kāyena phusitvā<sup>7</sup> vihareyyaṃ āsavānaṃ ca<sup>4</sup> khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyaṃ' ti. Yato ca kho bhikkhave bhikkhu saddho ca hoti silavā ca bahussuto ca dhammakathiko ca parisāvacarō ca visārado ca parisāya dhammaṃ deseti vinayadharo ca ārañṇako ca pantasenāsano<sup>8</sup> ye te santā vimokhā atikkamma rūpe ārūppā<sup>9</sup> te ca<sup>10</sup> kāyena phusitvā<sup>11</sup> viharati āsavānaṃ ca khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena aparipūro hoti.

Imehi<sup>12</sup> kho bhikkhave<sup>13</sup> dasahi dhammehi samannāgato bhikkhu samantapāsādikō ca<sup>14</sup> hoti sabbākāraparipūro cā ti.

## X.

1. Saddho ca<sup>15</sup> bhikkhave bhikkhu hoti no ca silavā. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāhaṃ saddho ca assaṃ silavā cā' ti.

<sup>1</sup> Ph. arūpā. <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M<sub>6</sub> phassitvā; M<sub>7</sub> passitvā. <sup>4</sup> omitted by T.

<sup>5</sup> Ph. T. M<sub>6</sub> M<sub>7</sub> add ca. <sup>6</sup> T. arō; Ph. arūpā.

<sup>7</sup> T. M<sub>7</sub> passitvā. <sup>8</sup> T. M<sub>6</sub> M<sub>7</sub> add ca.

<sup>9</sup> T. M<sub>6</sub> M<sub>7</sub> arō; Ph. arūpā. <sup>10</sup> omitted by M. Ph. M<sub>6</sub>.

<sup>11</sup> M<sub>6</sub> phassitvā; T. passitvā; M<sub>7</sub> pasitvā. <sup>12</sup> T. M<sub>6</sub> ime.

<sup>13</sup> T. M<sub>7</sub> continue: bhikkhu saddho ca hoti silavā ca, evaṃ so ten' aṅgena aparipūro hoti. Saddho ca bhikkhu silavā ca (M<sub>7</sub> adds no ca) bahussuto ca no ca dhammakathiko and so on, as in No. X.

<sup>14</sup> omitted by Ph. <sup>15</sup> omitted by S.



Yato ca kho bhikkhave bhikkhu saddho ca hoti silavā ca, evaṃ so ten' aṅgena paripūro hoti.

2. Saddho ca bhikkhave bhikkhu hoti<sup>1</sup> silavā ca no ca bahussuto, bahussuto ca no ca dhammakathiko<sup>2</sup>, dhammakathiko<sup>2</sup> ca<sup>2</sup> no<sup>1</sup> ca<sup>2</sup> parisāvacarō<sup>3</sup>, parisāvacarō ca no ca visārado<sup>4</sup> parisāya dhammaṃ deseti, visārado ca parisāya dhammaṃ deseti no ca vinayadharo<sup>5</sup>, vinayadharo ca no ca anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>4</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati<sup>6</sup> anekavihiṭṭaṃ<sup>6</sup> ca pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>7</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>8</sup> anekavihiṭṭaṃ pubbenivāsaṃ anussarati, no ca dibbena cakkhunā visuddhena atikkantamānusakena<sup>9</sup> . . . pe<sup>10</sup> . . . yathākam-mūpage satte pajānāti, dibbena ca<sup>11</sup> cakkhunā visuddhena atikkantamānusakena . . . pe<sup>12</sup> . . . yathākam-mūpage satte pajānāti no ca āsavānaṃ khayā . . . pe<sup>13</sup> . . . sacchikatvā upasampajja vilarati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbaṃ<sup>14</sup> kintābaṃ saddho ca<sup>15</sup> assaṃ silavā ca bahussuto ca dhammakathiko ca parisāvacarō ca visārado ca parisāya<sup>16</sup> dhammaṃ deseyyaṃ vinayadharo ca anekavihiṭṭaṃ ca pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>4</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>15</sup> anekavihiṭṭaṃ pubbenivāsaṃ anussareyyaṃ, dibbena ca<sup>16</sup> cakkhunā

<sup>1</sup> omitted by M<sub>6</sub>.    <sup>2</sup> T. adds ca.

<sup>3</sup> omitted by T. M<sub>6</sub>.

<sup>4</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>, M<sub>7</sub>.

<sup>5</sup> T. M<sub>6</sub>, M<sub>7</sub> add pe; Ph. omits all from anekā<sup>6</sup> to anussarati before no ca dibbena.

<sup>6</sup> M. adds pa || pubbe<sup>6</sup> anuss<sup>6</sup> no ca dibbena.

<sup>7</sup> only in S.    <sup>8</sup> T. M<sub>7</sub> savudd<sup>6</sup>

<sup>9</sup> M. Ph. mānussakena throughout.

<sup>10</sup> M. pa; omitted by Ph. T. M<sub>6</sub>, M<sub>7</sub>.

<sup>11</sup> omitted by M. Ph. T. M<sub>6</sub>, M<sub>7</sub>.

<sup>12</sup> M. la; omitted by Ph. T. M<sub>6</sub>, M<sub>7</sub>.    <sup>13</sup> omitted by Ph.

<sup>14</sup> M<sub>6</sub>, M<sub>7</sub> sāyaṃ; T. sayam (sic).

<sup>15</sup> T. savu<sup>6</sup>; M<sub>6</sub> sa-udd<sup>6</sup> and savu<sup>6</sup>

<sup>16</sup> omitted by Ph. T. M<sub>6</sub>, M<sub>7</sub>.

visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathā-kammūpage satte pajāneyyaṃ āsavānaṃ ca<sup>2</sup> khayā . . . pe<sup>3</sup> . . . sacchikatvā upasampajja vihareyyaṃ' ti. Yato ca kho bhikkhave bhikkhu saddho ca<sup>4</sup> hoti silavā ca bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya<sup>5</sup> dhammaṃ deseti vinayadharo ca anekavihi-taṃ ca<sup>6</sup> pubbenivāsaṃ anussarati, seyyathidam ekam pi jātiṃ dve pi jātiyo . . . pe<sup>7</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>8</sup> anekavilitaṃ pubbenivāsaṃ anussarati, dibbena ca<sup>9</sup> cak-khunā visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathākammūpage satte pajānāti āsavānaṃ ca khayā anā-savaṃ cetovinuttim paññāvinuttim diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' āgena paripūro hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu samantapāsādikō ca hoti sabbākāraparipūro cā ti.

Ānisaṃsavaggo<sup>10</sup> paṭhamo.

Tatr'<sup>11</sup> uddānaṃ:

Kimatthiyaṃ cetanā silaṃ upanissā Ānanda<sup>12</sup>-pañcamaṃ Samādhī<sup>13</sup> Sāriputto ca saddho santena<sup>14</sup> vijjajā ti.

<sup>1</sup> M. la; omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>2</sup> omitted by M. Ph. <sup>3</sup> M. Ph. la.

<sup>4</sup> omitted by Ph. <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> 'sāyaṃ.

<sup>6</sup> omitted by T. M<sub>6</sub>.

<sup>7</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> T. savu<sup>o</sup>

<sup>9</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. <sup>10</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>11</sup> S. tass'; in M<sub>6</sub> after tatr' uddānaṃ follows No. XXVII.

<sup>12</sup> T. nanā; M<sub>7</sub> has upaninandi instead of upanissā Ānanda.

<sup>13</sup> T. 'dhiṃ; Ph. sammāsamādhī.

<sup>14</sup> M. Ph. pantena; T. has sante, then sati pāmujjasaṃ-pannassa upanissasampanno (sic) hoti, i. e. it inserts here the portions of No. V, § 2, also Nos. VI and VII left out before, and at the end of No. VII it has vijjajā ti.

# XI.

1. Pañcaṅgasamannāgato bhikkhave bhikkhu pañcaṅgasamannāgataṃ senāsanam sevamāno bhajamāno na cirass' eva āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya.

Kathaṃ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

2. Idha bhikkhave bhikkhu saddho hoti saddahati Taṭhāgatassa bodhiṃ 'iti pi so Bhagavā<sup>1</sup> arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā<sup>2</sup> ti, appābādho hoti appātaṅko samavepākiniyā<sup>3</sup> galapiyā samannāgato nātisītāya nācucchāya<sup>4</sup> majjhimāya padhānakkhamāya, asaṭho<sup>5</sup> hoti amāyāvi yathābhūtaṃ attānaṃ āvikattā Satthari vā viññūsu vā sabrahmacārisu, āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya tūmavā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu, paññavā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiya. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

Kathaṃ ca bhikkhave senāsanam pañcaṅgasamannāgataṃ hoti?

3. Idha bhikkhave senāsanam nātidūraṃ hoti nāccāsannaṃ<sup>6</sup> gamanāgamanasampannaṃ, divā appakīppaṃ<sup>7</sup> rattim appasaddaṃ appanigghosaṃ, appaḍamsamakasavātātapasirimsapasaṃphassaṃ<sup>8</sup>, tasmīṃ kho pana senāsane viharantassa appakasiren<sup>9</sup> eva<sup>10</sup> uppajjanti cīvarapaṇḍapāta-senāsanagilānapaccayaabhesajjaparikkhārā, tasmīṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgama

<sup>1</sup> M. evā | pa | Bhagavā ti.    <sup>2</sup> T. °pākiyā.

<sup>3</sup> T. M<sub>7</sub> na acc°    <sup>4</sup> M. Ph. asatho; T. M<sub>7</sub> asattho.

<sup>5</sup> Ph. abbo°; M<sub>9</sub> (Com.) anākiṇṇam.

<sup>6</sup> M. Ph. °sarisappa°; Ph. T. M<sub>7</sub> add kho pana hoti.

<sup>7</sup> Ph. T. °sirena.

dhammadharā vinayadharā mātikādhārā, te kālena kalam upasaṅkamitvā paripucchati paripaṇhāti 'idaṃ<sup>1</sup> bhante katham, imassa ko attho' ti? Tassa te āyasmanto avivaṭṭhañ c'eva vivaranti anuttānikatañ<sup>2</sup> ca uttānikaronti<sup>3</sup> anekavihi-tesu ca kaṅkhaṭṭhānīyesu dhammesu kaṅkham paṭivino-denti. Evaṃ kho bhikkhave senāsanam pañcaṅgasamannā-gatam hoti.

Pañcaṅgasamannāgato kho<sup>4</sup> bhikkhave bhikkhu pañcaṅga-samannāgatam senāsanam sevamāno bhajamāno na cirass' eva āsavānam khayā . . . pe<sup>4</sup> . . . sacchikatvā upasampajja vihareyyā<sup>5</sup> ti.

## XII.

1. Pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmim dhammavinaye 'kevali<sup>6</sup> vusitavā utta-mapuriso' ti vuccati.

Kathaṇ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

2. Idha bhikkhave bhikkhuno kāmacchando pahīno hoti, vyāpādo pahīno hoti, thīnamiddham pahīnam hoti, uddhacca-kukkuccam<sup>7</sup> pahīnam<sup>7</sup> hoti<sup>7</sup>, vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathaṇ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

3. Idha bhikkhave bhikkhu asekhena silakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannā-gato hoti, asekhena paññākkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiāpadassanakkhandhena samannāgato hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

Pañcaṅgavippahīno kho bhikkhave bhikkhu pañcaṅga-samannāgato imasmim dhammavinaye 'kevali<sup>6</sup> vusitavā uttmapuriso'<sup>8</sup> ti vuccati ti.

Kāmacchando ca<sup>9</sup> vyāpādo thīnamiddhañ ca bhikkhuno uddhaccam vicikicchā ca<sup>10</sup> sabbaso 'va'<sup>11</sup> na vijjati,

<sup>1</sup> T. idha. <sup>2</sup> only S. has 'ni'. <sup>3</sup> omitted by M. Ph.

<sup>4</sup> M. la; Ph. pa; T. M., in full. <sup>5</sup> T. M., 'yyan.

<sup>6</sup> M. T. 'li. <sup>7</sup> omitted by T. M., <sup>8</sup> T. M., uttama-ariyo.

<sup>9</sup> M., vā; omitted by T. <sup>10</sup> M., 'va na. <sup>11</sup> M. Ph. T. ca.

asekhena ca silena asekhena samādhinā  
 vimuttiyā ca sampanno ñāṇena ca tathāvidho:  
 sa ve<sup>1</sup> pañcaṅgasampanno pañca<sup>2</sup> aṅge<sup>2</sup> vivajjayaṃ<sup>3</sup>  
 imasmim<sup>4</sup> dhammavinaye kevali<sup>5</sup> iti vuccatī ti.

## XIII.

1. Dasa yimāni<sup>6</sup> bhikkhave saṃyojanāni. Katamāni dasa?
2. Pañc' orambhāgiyāni saṃyojanāni pañc' uddhambhāgiyāni saṃyojanāni.

Katamāni pañc' orambhāgiyāni saṃyojanāni?

3. Sakkāyaditṭhi vicikicchā silabbataparāmāso kāmācchando vyāpādo.

Imāni pañc' orambhāgiyāni saṃyojanāni.

Katamāni pañc' uddhambhāgiyāni saṃyojanāni?

4. Rūparāgo arūparāgo māno uddhaccaṃ avijjā.

Imāni pañc' uddhambhāgiyāni saṃyojanāni.

Imāni kho bhikkhave dasa saṃyojanāni ti.

## XIV.

1. Yassa kassaci<sup>7</sup> bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā appahinā pañca cetaso vinibandhā<sup>8</sup> asamucchinnā, tassa yā ratti<sup>9</sup> vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalessu dhammesu no vuddhi<sup>10</sup>.

Katamassa pañca cetokhilā appahinā honti?

2. Idha bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo<sup>11</sup> so bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya

<sup>1</sup> Ph. T. M<sub>7</sub> ce.      <sup>2</sup> S. pañc' aṅgāni.

<sup>3</sup> M. Ph. vivajjiya.

<sup>4</sup> S. sa ve, T. M<sub>7</sub> sa ce *before* imasmim.

<sup>5</sup> M. 'li; T. M<sub>7</sub> 'lo.      <sup>6</sup> T. māni.      <sup>7</sup> T. kassa.

<sup>8</sup> T. M<sub>7</sub> ebaddhā; M<sub>7</sub> so *throughout*.      <sup>9</sup> T. rattiya.

<sup>10</sup> S. vuddhi *always*.      <sup>11</sup> M. omits yo . . . sampasīdati.

sātaccāya padhānāya, evam assāyaṃ paṭhamo cetokhilo<sup>1</sup> appahino hoti.

3. Puna ca paraṃ bhikkhave bhikkhu dhamme<sup>2</sup> kaṅkhati . . . pe<sup>3</sup> . . . saṅghe kaṅkhati . . . sikkhāya<sup>4</sup> kaṅkhati<sup>4</sup> . . . sabrahmacārisu kupito hoti anattamano āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārisu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ pañcama cetokhilo appahino hoti. Imassa pañca cetokhilā appahinā hontī.

Katamassa pañca cetaso vinibandhā<sup>5</sup> asamucchinā hontī?

4. Idha bhikkhave bhikkhu kāmesu avitarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatāṇho. Yo so bhikkhave bhikkhu kāmesu avitarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatāṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ paṭhamo cetaso vinibandho asamucchinno hoti.

5. Puna ca paraṃ bhikkhave bhikkhu kāye avitarāgo hoti . . . pe<sup>6</sup> . . . rūpe avitarāgo hoti, yāvadattham<sup>7</sup> udarāvadehakam bhuñjitvā seyyasukham passasukham<sup>8</sup> middhasukham anuyutto viharati, aññataram devanikāyaṃ paṇidhāya<sup>9</sup> brahmacariyaṃ carati 'imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti. Yo so bhikkhave bhikkhu aññataram devanikāyaṃ paṇidhāya<sup>10</sup> brahmacariyaṃ carati 'imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti, tassa cittaṃ na namati

<sup>1</sup> T. M., khilo.

<sup>2</sup> T. M., Satthari kaṅkhati vici<sup>o</sup> nādhi<sup>o</sup> (om. M.) dhamme.

<sup>3</sup> M. la; Ph. pa; omitted by T. <sup>4</sup> omitted by T.

<sup>5</sup> T. M., bandhāni. <sup>6</sup> M. la; Ph. pa; omitted by T. M.

<sup>7</sup> M. la; Ph. pa; yāva<sup>o</sup> <sup>8</sup> T. M., phassa<sup>o</sup>

<sup>9</sup> T. M., paṇidhāyaṃ. <sup>10</sup> T. M., paṇi<sup>o</sup>

ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya<sup>1</sup> padhānāya<sup>2</sup>, evaṃ assāyaṃ pañcāmo cetaso vinibandho asamucchinnā hoti. Imassa pañca cetaso vinibandhā asamucchinnā honti.

Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahinā ime<sup>3</sup> pañca cetaso vinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati, hāni yeva paṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā<sup>4</sup> pi bhikkhave kālapakkhe candassa yā ratti vā divaso vā āgacchati hāyat' eva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena, evaṃ eva kho bhikkhave yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahinā ime pañca cetaso vinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati, hāni yeva paṭikaṅkhā kusalesu dhammesu no vuddhi.

6. Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahinā pañca cetaso vinibandhā samucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>5</sup> yeva paṭikaṅkhā kusalesu dhammesu no parihāni.

Katamassa pañca cetokhilā pahinā honti?

7. Idha bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati<sup>6</sup>. Yo so bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati<sup>6</sup> ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati<sup>6</sup> ātappāya anuyogāya sātaccāya padhānāya, evaṃ assāyaṃ paṭhamo cetokhilo pahino<sup>7</sup> hoti.

8. Puna ca paraṃ bhikkhave bhikkhu dhamme na kaṅkhati . . . pe<sup>8</sup> . . . saṅghe na kaṅkhati . . . sikhāya na

<sup>1</sup> omitted by T. M.<sub>7</sub>.      <sup>2</sup> T. adds ca.

<sup>3</sup> T. omits all from Seyyathā pi to no vuddhi.

<sup>4</sup> M. Ph. buddhi.

<sup>5</sup> T. M.<sub>7</sub> insert yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahinā pañca cetaso vinibandhā (M. °baddhā) samucchinnā, tassa yā ratti vā divaso vā āgacchati adhimuccati sampasīdati.

<sup>6</sup> T. M.<sub>7</sub> na namati.      <sup>7</sup> Ph. °no ti (without hoti).

<sup>8</sup> M. la; Ph. pa; omitted by T.

kaṅkhati . . . sabrahmacārisu na kupito hoti attamano na<sup>1</sup> āhatacitto na<sup>2</sup> khilajāto<sup>2</sup>. Yo so bhikkhave bhikkhu sabrahmacārisu na kupito hoti . . . pe<sup>3</sup> . . . evam assāyaṃ pañcamo cetokhilo pahīno hoti. Imassa pañca cetokhilā pahīmā honti.

Katamassa pañca cetaso vinibandhā susamucchinā honti?

9. Idha bhikkhave bhikkhu kāmesu vitarāgo hoti viga-tacchando vigaatapemo vigaatapipāso vigaatapariḷāho viga-taṇho. Yo so bhikkhave bhikkhu kāmesu vitarāgo hoti viga-tacchando vigaatapemo vigaatapipāso vigaatapariḷāho viga-taṇho, tassa cittaṃ namati ātappāya anuyogāya sā-taccāya padhānāya. Yassa<sup>4</sup> cittaṃ namati ātappāya anu-yogāya sātaccāya padhānāya, evam assāyaṃ pañcamo cetaso vinibandho susamucchinno hoti.

10. Puna ca paraṃ bhikkhave bhikkhu kāye<sup>5</sup> vitarāgo hoti . . . pe<sup>6</sup> . . . rūpe vitarāgo hoti<sup>7</sup>, na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ<sup>8</sup> middhasukhaṃ anuyutto viharati, na aññataraṃ devani-kāyaṃ paṇidhāya<sup>9</sup> brahmacariyaṃ carati 'imināhaṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bha-vissāmi devaññataro vā' ti. Yo so bhikkhave bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya<sup>10</sup> brahmacariyaṃ carati 'imināhaṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti, tassa cittaṃ namati<sup>11</sup> ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ pañcamo cetaso vinibandho susamucchinno hoti. Imassa pañca cetaso vinibandhā susamucchinā honti.

Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīmā ime<sup>12</sup> pañca cetaso vinibandhā

<sup>1</sup> omitted by T. M., <sup>2</sup> T. adds hoti.

<sup>3</sup> M. Ph. S. give it in full extent.

<sup>4</sup> T. M., omitt Yassa . . . padhānāya.

<sup>5</sup> T. M., kāmesu.

<sup>6</sup> M. Ph. pa; omitted by T. M., M. omits also rūpe vī<sup>o</sup> hoti.

<sup>7</sup> M. Ph. add pa. <sup>8</sup> T. M., ph<sup>o</sup> <sup>9</sup> T. M., pani<sup>o</sup>

<sup>10</sup> T. pani<sup>o</sup>; after pani<sup>o</sup> M. la; Ph. pa || devaññataro.

<sup>11</sup> M., na namati. <sup>12</sup> T. M., add ca.



susamuccinnā, tassa yā ratti vā divaso vā āgacchati. vuddhi<sup>1</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi bhikkhave juṇhapakkhe candassa yā ratti<sup>2</sup> vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena. evam eva kho bhikkhave yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahinā ime<sup>3</sup> pañca cetaso vinibandhā susamuccinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni ti.

## XV.

1. Yāvata bhikkhave sattā apadā<sup>4</sup> vā dipadā<sup>5</sup> vā catu-ppadā vā bahuppadā vā rūpino vā<sup>6</sup> arūpino vā<sup>6</sup> saññino vā asaññino vā nevasaññināsaññino vā, Tathāgato tesam aggam akkhāyati araham sammāsambuddho: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamāda-mūlakā appamādasamosaraṇā, appamādo tesam dhammānam<sup>7</sup> aggam akkhāyati.

2. Seyyathā pi bhikkhave yāni kānici jaṅgalānam pāṇānam<sup>8</sup> padajātāni<sup>8</sup>, sabbāni tāni hatthipade<sup>9</sup> samodhānam<sup>10</sup> gacchanti, hatthipadam<sup>11</sup> tesam aggam akkhāyati, yad<sup>6</sup> idam<sup>6</sup> mahantattena<sup>6</sup>: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānam<sup>7</sup> aggam akkhāyati. Seyyathā pi bhikkhave kūṭāgārassa yā kaci gopāna-siyo, sabbā tā kūṭāgamā kūṭaninnā kūṭasamosaraṇā, kūṭam tāsam aggam akkhāyati: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānam<sup>7</sup> aggam akkhāyati.

<sup>1</sup> M. Ph. buddhi.    <sup>2</sup> T. M., rattiya.

<sup>3</sup> M., adds 'va.    <sup>4</sup> Ph. apadā.

<sup>5</sup> M., dī; M. Ph. S. divo    <sup>6</sup> omitted by T.

<sup>7</sup> omitted by S.    <sup>8</sup> T. 'tānam.

<sup>9</sup> M., hattha<sup>9</sup>    <sup>10</sup> T. 'odānam.

<sup>11</sup> T. hattham pade.

Seyyathā pi bhikkhave ye keci mūlagandhā, kālanusāriyam<sup>1</sup> tesam aggam akkhāyati: evam eva kho bhikkhave ye<sup>2</sup> keci<sup>2</sup> kusalā<sup>2</sup> . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci sārāgandhā, lohitacandanam tesam aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci pupphagandhā, vassikam tesam aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci kuḍḍarājāno<sup>4</sup>, sabbe te rañño cakkavattissa anuyantā<sup>5</sup> bhavanti<sup>6</sup>, rājā tesam cakkavatti aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave yā<sup>7</sup> kāci<sup>7</sup> tārakarūpanam pabbhā, sabbā tā candappabbhāya<sup>8</sup> kalaṃ nāgghanti<sup>9</sup> soḷasim<sup>10</sup>, candappabbhā tāsam aggam akkhāyati: evam eva bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave saradasamaye viddhe<sup>11</sup> vigatavalāhake deve ādicco nabham abbhussukkamāno<sup>12</sup> sabbam ākāsagatam tamagatam<sup>13</sup> abhivihacca bhāsate ca tapate ca virocati<sup>14</sup> ca<sup>15</sup>: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave yā kāci mahānadiyo, seyyathidaṃ Gaṅgā Yamunā Aciravati Sarabhū Mahī, sabbā tā samuddaṅgamā<sup>16</sup> samuddaninnā samuddapona samuddapabbhārā, mahāsamuddo tāsam<sup>17</sup> aggam akkhāyati: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānam<sup>18</sup> aggam akkhāyati ti.

<sup>1</sup> T. M, kālā°    <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> S. °rājā; M. Ph. kuṭarājāno; M, (Com.) kuḍḍaka°

<sup>5</sup> T. °yuttā; M, °yutto.

<sup>6</sup> S. vattanti.

<sup>7</sup> T. yāci; M. Ph. yā.

<sup>8</sup> Ph. candimapa°; T. M, candiyā pabbhāya.

<sup>9</sup> M. Ph. n'aggh°    <sup>10</sup> M. M, °sī.

<sup>11</sup> Ph. visuddhe.

<sup>12</sup> S. abbhussa°; Ph. abhūsu°; M. abhūsa°

<sup>13</sup> Ph. tamam.    <sup>14</sup> S. °te.

<sup>15</sup> omitted by T. M,

<sup>16</sup> omitted by M,

<sup>17</sup> T. M, tesam.    <sup>18</sup> omitted by S.

## XVI.

1. Dasa yime<sup>1</sup> bhikkhave puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇiyyā anuttaraṃ puññakkhettaṃ lokassa. Katame dasa?

2. Tathāgato arahaṃ sammāsambuddho, paccekasambuddho<sup>2</sup>, ubhatoblāgavimutto. paññāvimutto<sup>3</sup>, kāyasakkhi, dīṭhippatto, saddhāvimutto, dhammānusāri<sup>4</sup>, saddhānusāri, gotrabhū.

Ime kho bhikkhave dasa puggalā āhuneyyā . . . pe<sup>5</sup> . . . anuttaraṃ puññakkhettaṃ lokassa ti.

## XVII.

1. Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati. Dasa yime<sup>1</sup> bhikkhave nāthakaraṇā dhammā. Katame dasa?

2. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃpvuto viharati ācāragocarasampanno, anumattesu<sup>6</sup> vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu. Yam pi bhikkhave bhikkhu sīlavā hoti . . . pe<sup>7</sup> . . . samādāya sikkhati sikkhāpadesu: ayam pi dhammo nāthakaraṇo.

3. Puna ca paraṃ bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyośanakalyāṇā sāttham savyañjanam kevala-paripunṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpāssa<sup>8</sup> dhammā bahussutā honti dhatā<sup>9</sup> vacasā paricitā manasānupekkhitā dīṭhiyā suppatividdhā. Yam pi bhikkhave bhikkhu bahussuto hoti . . . pe<sup>7</sup> . . . dīṭhiyā suppatividdhā: ayam pi dhammo nāthakaraṇo.

4. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti

<sup>1</sup> T. ime.    <sup>2</sup> M. Ph. paccekabuddho.

<sup>3</sup> omitted by Ph.    <sup>4</sup> M. Ph. put dh° after saddh°

<sup>5</sup> M. la; Ph. pa; T. in full.

<sup>6</sup> S. anu° always.    <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> T. M., S. °passa; Ph. °rūpā te.

<sup>9</sup> M. Ph. dhā°; M, has only dhā.

kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: ayam pi dhammo, nāthakaraṇo.

5. Puna ca paraṃ bhikkhave bhikkhu suvaco<sup>1</sup> hoti sovacassakaraṇehi<sup>2</sup> dhammehi samannāgato khamo padakkhiṇaggāhi<sup>3</sup> anusāsanip<sup>4</sup>. Yam pi bhikkhave bhikkhu suvaco<sup>5</sup> hoti<sup>6</sup> sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhi anusāsanip: ayam pi dhammo nāthakaraṇo.

6. Puna ca paraṃ bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ<sup>7</sup> uccāvacāni<sup>8</sup> kimkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyā<sup>9</sup> vīmaṃsāya samannāgato alaṃ kātup alaṃ saṃvidhātum. Yam pi bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ<sup>10</sup> . . . pe<sup>11</sup> . . . alaṃ kātup alaṃ saṃvidhātup: ayam pi dhammo nāthakaraṇo.

7. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro<sup>12</sup> abhidhamme abhivinaye ulārapāmuḍḍo<sup>13</sup>. Yam pi bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḍḍo<sup>14</sup>: ayam pi dhammo nāthakaraṇo.

8. Puna ca paraṃ bhikkhave bhikkhu āradhaviṛiyo viharati akusalānaṃ<sup>14</sup> dhammānaṃ<sup>14</sup> pahānāya<sup>14</sup>, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu. Yam pi bhikkhave bhikkhu āradhaviṛiyo viharati<sup>15</sup> akusalānaṃ dhammānaṃ<sup>16</sup> pahānāya<sup>17</sup> kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu: ayam pi dhammo nāthakaraṇo.

<sup>1</sup> M. subbaco; Ph. subbato.    <sup>2</sup> T. M., <sup>1</sup> karaṇīyehi.

<sup>3</sup> T. adds ca.    <sup>4</sup> Ph. T. <sup>ni</sup>.    <sup>5</sup> M. Ph. subbaco.

<sup>6</sup> M. has after hoti: pa, Ph. pa || anusāsanip.

<sup>7</sup> T. brahma<sup>o</sup>    <sup>8</sup> T. vuccā<sup>o</sup>    <sup>9</sup> T. tatrūppā<sup>o</sup>

<sup>10</sup> S. adds uccāvacāni kimkaraṇīyāni.

<sup>11</sup> M. la; Ph. pa; T. M., give it in full (T. vuccā<sup>o</sup>).

<sup>12</sup> T. M., <sup>1</sup> samudācāro.    <sup>13</sup> M., <sup>1</sup> pāmuḍḍo.

<sup>14</sup> omitted by M.,    <sup>15</sup> T. hoti.

<sup>16</sup> T. omits the next three words.    <sup>17</sup> Ph. adds pa.

9. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapari-kkhārena. Yam pi bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapari-kkhārena: ayam pi dhammo nāthakaraṇo.

10. Puna ca paraṃ bhikkhave bhikkhu satimā hoti pa-ramena satinepakkena samannāgato cirakatam pi cirabbhā-sitam pi saritā anussaritā. Yam pi bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato<sup>1</sup> cira-katam pi cirabbhāsitam pi saritā anussaritā: ayam pi dhammo nāthakaraṇo.

11. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhi-kāya sammādukkhakkhayagāminiyā. Yam pi bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya saman-nāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā: ayam pi dhammo nāthakaraṇo.

Sanātha bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati.

Ime kho bhikkhave, dasa nāthakaraṇā dhammā ti.

### XVIII.

1. Sanāthā<sup>2</sup> bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati<sup>3</sup>. Dasa yime<sup>4</sup> bhikkhave nātha-karaṇā dhammā. Katame dasa?

2. Idha bhikkhave bhikkhu sīlavā hoti . . . pe<sup>5</sup> . . . samādaya sikkhati sikkhāpadesu. 'Sīlavā<sup>6</sup> vatāyaṃ<sup>6</sup> bhikkhu hoti<sup>7</sup>, pātimokkhasaṃvarasaṃvuto viharati ācāra-gocarasampanno, anumattesu vajjesu bhayadassāvī samā-daya sikkhati sikkhāpadesū' ti<sup>8</sup> therā pi naṃ<sup>9</sup> bhikkhū

<sup>1</sup> T. adds hoti.

<sup>2</sup> in M. Ph. the words sanāthā and so on are preceded by the introductory formula: Evaṃ me sutam. Ekam s° Bh° Sāvatthiyaṃ tūl etad avoca.

<sup>3</sup> omitted by M., <sup>4</sup> M, ime.

<sup>5</sup> M. la; Ph. pa. <sup>6</sup> T. M, sīlavāyaṃ; M, adds pi.

<sup>7</sup> omitted by M. Ph. S. <sup>8</sup> M. Ph. omit ti. <sup>9</sup> M, tam.

vattabbaṃ anusāsitaḥṭṭhaṃ maññanti, majjhimaṃ pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥṭṭhaṃ maññanti. Tassa therānukampitassa<sup>1</sup> majjhimanukampitassa navānukampitassa vuddhi<sup>2</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

3. Puna ca paraṃ bhikkhave bhikkhu bahussuto hoti . . . pe<sup>3</sup> . . . diṭṭhiyā suppaṭividdhā. 'Bahussuto<sup>4</sup> vatāyaṃ<sup>5</sup> bhikkhu sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe<sup>6</sup> kalyāṇā<sup>7</sup> pariyosānakalyāṇā<sup>8</sup> sātthaṃ savyañjanāṃ kevalaparipunnāṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpaṃ<sup>9</sup> dhammā bahussutā honti dhatā<sup>10</sup> vacasā paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā<sup>11</sup> ti therā pi naṃ<sup>12</sup> bhikkhū vattabbaṃ anusāsitaḥṭṭhaṃ maññanti, majjhimaṃ pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥṭṭhaṃ maññanti. Tassa therānukampitassa majjhimanukampitassa navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

4. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo<sup>13</sup> kalyāṇasampavaṅko. 'Kalyāṇamitto vatāyaṃ bhikkhu kalyāṇasahāyo<sup>14</sup> kalyāṇasampavaṅko<sup>15</sup> ti therā pi naṃ<sup>16</sup> bhikkhū vattabbaṃ anusāsitaḥṭṭhaṃ maññanti, majjhimaṃ pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥṭṭhaṃ maññanti. Tassa therānukampitassa majjhimanukampitassa<sup>17</sup> navānukampitassa vuddhi<sup>18</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

5. Puna ca paraṃ bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggaḥ<sup>19</sup> anusāsaniṇ. 'Suvaco<sup>20</sup> vatāyaṃ bhikkhu sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggaḥ<sup>21</sup> anusāsaniṇ<sup>22</sup> ti therā pi naṃ<sup>23</sup> bhikkhū vattabbaṃ

<sup>1</sup> T. M., *add* pe; T. *has* 'pissa thrice, M., *twice*.

<sup>2</sup> M. Ph. buddhi. <sup>3</sup> M. la; *omitted by* Ph.

<sup>4</sup> T. M., 'to 'yam. <sup>5</sup> T. M., pe. <sup>6</sup> Ph. M., 'passa

<sup>7</sup> M. Ph. dhā<sup>8</sup> M., tam. <sup>9</sup> *omitted by* M.,

<sup>10</sup> T. M., majjhima | pe | navā<sup>11</sup> M. subbaco.

anusāsitabbam<sup>1</sup> maññanti<sup>2</sup>, majjhimā pi bhikkhū<sup>3</sup> . . . navā pi bhikkhū vattabbam anusāsitabbam maññanti. Tassa therānukampitassa . . . pe<sup>2</sup> . . . ayam pi dhammo nāthakaraṇo.

6. Puna ca param bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇiṇāni, tattha dakkho hoti analaso tatrūpāyā vīmaṃsāya samannāgato alaṃ kātum alaṃ samvidhātum. 'Yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇiṇāni, tattha dakkho vatāyaṃ bhikkhu analaso tatrūpāyā vīmaṃsāya samannāgato alaṃ kātum alaṃ samvidhātum' ti therā pi naṃ<sup>3</sup> bhikkhū vattabbam anusāsitabbam maññanti, majjhimā pi bhikkhū<sup>4</sup> . . . navā pi bhikkhū vattabbam anusāsitabbam maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>5</sup> navānukampitassa vuddhi<sup>6</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

7. Puna ca param bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivīnaye ulārapāmuḍḍo<sup>7</sup>. 'Dhammakāmo vatāyaṃ bhikkhu piyasamudāhāro abhidhamme abhivīnaye ulārapāmuḍḍo'<sup>7</sup> ti therā pi naṃ<sup>3</sup> bhikkhū vattabbam anusāsitabbam maññanti, majjhimā pi bhikkhū . . .<sup>8</sup> navā<sup>9</sup> pi<sup>9</sup> bhikkhū<sup>10</sup> vattabbam<sup>10</sup> anusāsitabbam<sup>10</sup> maññanti<sup>10</sup>. Tassa therānukampitassa majjhimānukampitassa<sup>11</sup> navānukampitassa vuddhi<sup>12</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

8. Puna ca param bhikkhave bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahāṇāya<sup>13</sup> kusalanāṃ<sup>13</sup> dhammānaṃ<sup>13</sup> upasampadāya thānavā dalhāparakkamo anikkhittadhuro kusalesu dhammesu. 'Āradhaviṛiyo vatāyaṃ bhikkhu viharati akusalānaṃ dhammānaṃ pahāṇāya

<sup>1</sup> T. M<sub>7</sub> pe. <sup>2</sup> M. Ph. S. *in full*. <sup>3</sup> M<sub>7</sub> tam.

<sup>4</sup> T. *inserts* pe. <sup>5</sup> T. M<sub>7</sub> majjhimā navā<sup>o</sup>

<sup>6</sup> M. Ph. buddhi; T. vaddhi. <sup>7</sup> M<sub>7</sub> 'pāmoḍḍo.

<sup>8</sup> T. M<sub>7</sub> vatt<sup>o</sup> anusā<sup>o</sup> maññanti. <sup>9</sup> *omitted by M<sub>7</sub>*.

<sup>10</sup> *omitted by T. M<sub>7</sub>*. <sup>11</sup> T. majjhimā.

<sup>12</sup> M. Ph. buddhi. <sup>13</sup> *omitted by T.*

kusalānaṃ dhammānaṃ upasampadāya thāmaṇā dāhapa-rakkamo anikkhattadhuro kusalesu dhammesu<sup>1</sup> ti therā pi naṃ<sup>2</sup> bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti, majjhimaṃ pi bhikkhū . . . navā<sup>3</sup> pi bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti. Tassa therānukampitassa majjhimanukampitassa<sup>2</sup> navānukampitassa vuddhi<sup>3</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

9. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapiṇḍapātāsenāsanagilānapaccayabhesajjaparikkharena. 'Santuṭṭho vatāyaṃ bhikkhu itaritaracivarapiṇḍapātāsenāsanagilānapaccayabhesajjaparikkharenū' ti therā pi naṃ<sup>1</sup> bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti, majjhimaṃ pi bhikkhū . . . navā<sup>3</sup> pi bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti. Tassa therānukampitassa majjhimanukampitassa<sup>2</sup> navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

10. Puna ca paraṃ bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitaṃ pi saritā anussaritā. 'Satimā vatāyaṃ bhikkhu paramena satinepakkena samannāgato cirakatam pi cirabhāsitaṃ pi saritā anussaritā' ti therā pi naṃ<sup>1</sup> bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti, majjhimaṃ pi bhikkhū . . . navā<sup>3</sup> pi bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti. Tassa therānukampitassa majjhimanukampitassa<sup>2</sup> navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

11. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. 'Paññavā vatāyaṃ bhikkhu udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā' ti therā pi naṃ<sup>1</sup> bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti, majjhimaṃ pi bhikkhū . . .<sup>4</sup> navā<sup>5</sup> pi<sup>5</sup> bhikkhū<sup>5</sup> vattaḃbaṃ<sup>5</sup>

<sup>1</sup> M, tam.    <sup>2</sup> T. M, majjhima | pe.

<sup>3</sup> M. Ph. buddhi.    <sup>4</sup> T. vatt<sup>o</sup> anusā<sup>o</sup> maññanti.

<sup>5</sup> omitted by T.



anusāsitaḥḥaṇṇi<sup>1</sup> maññanti<sup>2</sup>. Tassa therānukampitassa<sup>3</sup> majjhimānukampitassa<sup>3</sup> navānukampitassa vuddhi yeva pāṭikaṇkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati.

Ime kho bhikkhave dasa nāthakaraṇā dhammā ti<sup>4</sup>.

### XIX.

1. Dasa yime<sup>5</sup> bhikkhave ariyavāsū<sup>6</sup>, ye<sup>7</sup> ariyā<sup>7</sup> āvasin-su<sup>8</sup> vā āvasanti<sup>9</sup> vā āvasissanti<sup>9</sup> vā. Katame dasa?

2. Idha bhikkhave bhikkhu pañcaṅgavippahmō hoti, chalaṅgasamannāgato, ekārakkho<sup>10</sup>, caturāpasseno<sup>11</sup>, pa-nunṇapaccakasacco<sup>12</sup>, samavayasatṭhesano<sup>13</sup>, anāvilasaṅ-kappo, passaddhakāyasaṅkhāro<sup>14</sup>, suvimuttacitto, suvimutta-paṇṇo.

Ime kho bhikkhave dasa ariyavāsū<sup>15</sup>, ye<sup>16</sup> ariyā āva-sin-su<sup>17</sup> vā āvasanti<sup>18</sup> vā āvasissanti<sup>19</sup> vā ti.

### XX.

1. Ekam samayaṃ Bhagavā Kurūsu viharati Kammāsa-

<sup>1</sup> omitted by T. <sup>2</sup> M. continues: pa || no parihāni.

<sup>3</sup> T. M, majjhimā | pe.

<sup>4</sup> M. Ph. add Idam avoca Bh°, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

<sup>5</sup> T. 'me; M, ime. <sup>6</sup> M. ariyā°

<sup>7</sup> Ph. ya ar°; T. yam-d-ar°; M, yad ariyā.

<sup>8</sup> Ph. ava°; T. °samsu. <sup>9</sup> M, av°; Ph. va°

<sup>10</sup> T. caturārakkho; M, cakā° <sup>11</sup> T. M, °parassano.

<sup>12</sup> T. M, panunna°

<sup>13</sup> T. M, samaye vissatṭhosano (M, vissatṭhesano).

<sup>14</sup> M, paddhakāya°

<sup>15</sup> T. M, ariyā°; M, also in the next place.

<sup>16</sup> T. ya; omitted by Ph.; M, yad ariyo.

<sup>17</sup> Ph. av° <sup>18</sup> M, av°; Ph. va°

<sup>19</sup> M, av°; Ph. va°; T. āvasassanti.

dhammam<sup>1</sup> nāma Kurūnam nigamo. Tatra kho Bhagavā bhikkhū āmantesi . . .<sup>2</sup> Bhagavā<sup>3</sup> etad<sup>3</sup> avoca<sup>3</sup>: —

2. Dasa yime<sup>4</sup> bhikkhave ariyavāsā, ye<sup>5</sup> ariyā āvasimsu<sup>6</sup> vā āvasanti<sup>7</sup> vā āvasissanti<sup>8</sup> vā. Katame dasa?

3. Idha bhikkhave bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno<sup>8</sup>, panuṇṇapaccakasacco<sup>10</sup>, samavayasatṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro<sup>11</sup>, suvimuttacitto, suvimuttapañño.

Kathaṃ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

4. Idha bhikkhave bhikkhuno kāmaccando pahīno hoti, vyāpādo pahīno hoti, thinamiddham pahīnam hoti, uddhacca-kukkaecam pahīnam hoti, vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathaṃ ca bhikkhave bhikkhu chaḷaṅgasamannāgato hoti?

5. Idha bhikkhave bhikkhu cakkhunū rūpaṃ disvā neva sumano hoti na dummano upekhako<sup>12</sup> viharati sato sampajāno, sotena saddam sutvā . . . pe<sup>13</sup> . . . ghānena gandham ghāyitvā, jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbam phusitvā, manasā dhammam viññāya neva sumano hoti na dummano upekhako viharati sato sampajāno. Evaṃ kho bhikkhave bhikkhu chaḷaṅgasamannāgato hoti.

Kathaṃ ca bhikkhave bhikkhu ekārakkho hoti?

6. Idha bhikkhave bhikkhu satārakkhena cetasā saman-nāgato hoti. Evaṃ kho bhikkhave bhikkhu ekārakkho hoti.

Kathaṃ ca bhikkhave bhikkhu caturāpasseno hoti?

7. Idha bhikkhave bhikkhu saṅkhāy' ekam paṭisevati, saṅkhāy' ekam adhiṇāseti, saṅkhāy' ekam parivaṇṇeti, saṅkhāy' ekam vinodeti. Evaṃ kho bhikkhave bhikkhu caturāpasseno<sup>14</sup> hoti.

<sup>1</sup> Ph. °dhammam; T. Kammāssadhammā; M, °ssadhammam.

<sup>2</sup> S. pe. <sup>3</sup> omitted by M. Ph. <sup>4</sup> T. M, ime.

<sup>5</sup> T. ya; omitted by Ph.; M, d-ariyā.

<sup>6</sup> T. avo; Ph. va<sup>o</sup> <sup>7</sup> M, avo; Ph. va<sup>o</sup>

<sup>8</sup> Ph. va<sup>o</sup>; T. omits avo vā. <sup>9</sup> M, °passano.

<sup>10</sup> M, °sayo. <sup>11</sup> T. passaddho ko

<sup>12</sup> M. Ph. S. upekkh° throughout. <sup>13</sup> M. la; omitted by Ph.

<sup>14</sup> T. °passeno corr. to °passano.

Kathañ ca bhikkhave bhikkhu panuññapaceckasacco hoti? \*

8. Idha bhikkhave bhikkhuno, yāni tāni puthusamañña-brāhmaṇānaṃ puthupaceckasaccāni, seyyathidaṃ sassato loko ti<sup>1</sup> vā<sup>2</sup> asassato<sup>3</sup> loko ti<sup>1</sup> vā antavā loko ti vā anantavā loko ti vā, taṃ jīvaṃ taṃ sarīraṃ ti vā, aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā, hoti Tathāgato parammarañā ti vā, na<sup>3</sup> hoti Tathāgato parammarañā ti vā, hoti ca na ca hoti Tathāgato parammarañā ti vā, neva hoti na na hoti Tathāgato parammarañā ti vā, sabbāni<sup>4</sup> tāni nuññāni<sup>5</sup> honti panuññāni<sup>6</sup> cattāni vantāni muttāni pahīnāni paṭinissatthāni. Evaṃ kho bhikkhave bhikkhu panuññapaceckasacco hoti.

Kathañ ca bhikkhave bhikkhu samavayasatthesano hoti?

9. Idha bhikkhave bhikkhuno kāmesanā pahīnā hoti<sup>7</sup>, bhavesanā pahīnā hoti<sup>8</sup>, brahmacariyesanā paṭippassaddhā. Evaṃ kho bhikkhave bhikkhu samavayasatthesano hoti.

Kathañ ca bhikkhave bhikkhu anāvilasañkappo hoti?

10. Idha bhikkhave bhikkhuno kāmasaṅkappo pahīno hoti, vyāpādasāñkappo pahīno hoti, vihiṃsāsāñkappo pahīno hoti. Evaṃ kho bhikkhave bhikkhu anāvilasañkappo hoti.

Kathañ ca bhikkhave bhikkhu passaddhakāyasañkhāro hoti?

11. Idha bhikkhave bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubb' eva somanassadomanassānaṃ atthaṅgamā<sup>9</sup> adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catuttham<sup>10</sup> jhānaṃ<sup>10</sup> upasampajja viharati. Evaṃ kho bhikkhave bhikkhu passaddhakāyasañkhāro hoti.

Kathañ ca bhikkhave bhikkhu suvimuttacitto<sup>11</sup> hoti?

12. Idha bhikkhave bhikkhuno rāgā<sup>12</sup> cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti. Evaṃ kho bhikkhave bhikkhu suvimuttacitto<sup>11</sup> hoti.

Kathañ ca bhikkhave bhikkhu suvimuttapañño hoti?

<sup>1</sup> T. hoti. <sup>2</sup> T. omits as° loko ti vā.

<sup>3</sup> T. omits na h° T° p° ti vā. <sup>4</sup> T. M., sabbāni 'ssa.

<sup>5</sup> T. M., pa° <sup>6</sup> omitted by T. M., <sup>7</sup> T. honti.

<sup>8</sup> T. hoti corr. to honti. <sup>9</sup> T. M., atthag°

<sup>10</sup> T. M., catutthajjh° <sup>11</sup> M., vi° <sup>12</sup> T. lābhā.

13. Idha bhikkhave bhikkhu 'rāgo me pahino ucchinna-mūlo tālavatthukato anabhāvaṃ kato āyatim. anuppāda-dhammo' ti pajānāti, 'doso me pahino . . . pe' . . . moho me pahino ucchinna-mūlo tālavatthukato anabhāvaṃ kato āyatim anuppādadhammo' ti pajānāti. Evaṃ kho bhikkhave bhikkhu suvimuttapañño hoti.

14. Ye hi keci bhikkhave<sup>2</sup> atitā addhānaṃ ariyā ariyavāse<sup>3</sup> āvasimsu<sup>4</sup>, sabbe te im' eva dasa ariyavāse<sup>5</sup> āvasimsu<sup>4</sup>. Ye hi keci bhikkhave<sup>2</sup> anāgatā addhānaṃ ariyā ariyavāse<sup>5</sup> āvasissanti<sup>6</sup>, sabbe te im' eva<sup>7</sup> dasa ariyavāse<sup>8</sup> āvasissanti<sup>6</sup>. Ye hi keci bhikkhave<sup>9</sup> etarāhi ariyā ariyavāse<sup>8</sup> āvasanti<sup>6</sup>, sabbe te im' eva dasa ariyavāse<sup>3</sup> āvasanti<sup>6</sup>.

Ime kho bhikkhave dasa ariyavāsā, ye<sup>10</sup> ariyā āvasimsu<sup>4</sup> vā āvasanti<sup>6</sup> vā āvasissanti<sup>6</sup> vā ti<sup>11</sup>.

Nāthavaggo<sup>12</sup> dutiyo.

Tatr'<sup>13</sup> uddānaṃ<sup>14</sup>:

Senāsanaṃ ca āṅgāni<sup>15</sup> samyojanakhilena<sup>16</sup> ca

Appamādo āhuneyyo dve nāthā dve ariyavāsena<sup>17</sup> cā ti.

## XXI.

1. Siho bhikkhave migarājā sāyaṇhasamayāṃ āsayā nikkhamati, āsayā nikkhamitvā vijambhati, vijambhitvā samantā catuddisā anuviloketi, samantā<sup>18</sup> catuddisā<sup>18</sup>

<sup>1</sup> M. Ph. pa.    <sup>2</sup> T. M<sub>7</sub> insert bhikkhū.

<sup>3</sup> T. °seṇa; M<sub>7</sub> °seṇa.    <sup>4</sup> Ph. av°

<sup>5</sup> T. °seṇa; M<sub>7</sub> ariyā°    <sup>6</sup> Ph. va°

<sup>7</sup> T. M<sub>7</sub> ime.    <sup>8</sup> T. °seṇa.    <sup>9</sup> T. inserts bhikkhū.

<sup>10</sup> Ph. ya; omitted by T. M<sub>7</sub>; M<sub>7</sub> omits also ariyā.

<sup>11</sup> T. M<sub>7</sub> omit ti.

<sup>12</sup> S. M<sub>9</sub> (Com.) Nāthakarapa°; Ph. T. M<sub>7</sub> Vaggo.    <sup>13</sup> S. tass'.

<sup>14</sup> T. M<sub>7</sub> add bhavati.    <sup>15</sup> M<sub>7</sub> āṅgādi; S. āṅga ca.

<sup>16</sup> M. Ph. °nākh°; T. M<sub>7</sub> °navilena.

<sup>17</sup> M. ariyavāsā; S. vasena.    <sup>18</sup> omitted by T. M<sub>7</sub>.

anuviloketvā tikkhattum sihanādam nadati<sup>1</sup>, tikkhattum sihanādam naditvā gocarāya pakkamati. Tam kissa hetu? Māham khuddake pāpe visamagate saṃghātam apādesin<sup>2</sup> ti. Siho ti kho bhikkhave Tathāgatassa<sup>3</sup> etam adbhivacanam arahato sammāsambuddhassa. Yam kho bhikkhave Tathāgato parisāya dhammam deseti, idam assa hoti sihanādamsmim. Dasa yimāni<sup>4</sup> bhikkhave Tathāgatassa Tathāgatabalāni, yehi balehi sammānāgato Tathāgato āsabhaññhānam paṭijānāti parisāsu sihanādam nadati brahmacakkam pavatteti. Katamāni dasa?

2. Idha bhikkhave Tathāgato thānañ ca thānato aṭṭhānañ ca aṭṭhānato yathābhūtam pajānāti. Yam pi bhikkhave Tathāgato thānañ ca thānato aṭṭhānañ ca aṭṭhānato yathābhūtam pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalam hoti, yam balam āgamma Tathāgato āsabhaññhānam paṭijānāti parisāsu sihanādam nadati brahmacakkam pavatteti.

3. Puna ca param bhikkhave Tathāgato atitānāgata-paccuppannānam kammāsammānānam thānaso hetuso vipākam yathābhūtam pajānāti. Yam pi bhikkhave Tathāgato atitānāgata-paccuppannānam kammāsammānānam thānaso hetuso vipākam yathābhūtam pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalam hoti, yam balam āgamma Tathāgato āsabhaññhānam paṭijānāti parisāsu sihanādam nadati brahmacakkam pavatteti.

4. Puna ca param bhikkhave Tathāgato sabbatthagāminipatiṭipadam<sup>5</sup> yathābhūtam pajānāti. Yam pi bhikkhave Tathāgato sabbatthagāminipatiṭipadam yathābhūtam pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalam hoti, yam balam āgamma Tathāgato āsabhaññhānam paṭijānāti parisāsu sihanādam nadati brahmacakkam pavatteti.

5. Puna ca param bhikkhave Tathāgato anekadhātu-

<sup>1</sup> M. Ph. nadi.

<sup>2</sup> T. M, °dosin; M. apātesin; Ph. °tesi.

<sup>3</sup> T. M, imāni.

<sup>4</sup> S. °gāminim pa° throughout; M, °gāmini° and °nim pa°

<sup>5</sup> S. °dhātum.

nānādhātu<sup>1</sup>-lokaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato anekadhātu<sup>1</sup>-nānādhātu<sup>1</sup>-lokaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgama Tathāgato āsambhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

6. Puna ca paraṃ bhikkhave Tathāgato sattānaṃ nānādhimuttikataṃ<sup>3</sup> yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato sattānaṃ nānādhimuttikataṃ<sup>4</sup> yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgama Tathāgato āsambhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

7. Puna ca paraṃ bhikkhave Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgama Tathāgato āsambhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

8. Puna ca paraṃ bhikkhave Tathāgato jhānavimokhasamādhisamāpattinaṃ<sup>5</sup> saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave<sup>6</sup> Tathāgato jhānavimokhasamādhisamāpattinaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgama Tathāgato āsambhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

9. Puna ca paraṃ bhikkhave Tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca<sup>7</sup> pi jātiyo dasa pi jātiyo viṣaṃ<sup>8</sup> pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ<sup>9</sup>

<sup>1</sup> S. 'dhatuṃ. <sup>2</sup> M. la; Ph. pa = brahmacakkaṃ pa<sup>o</sup>

<sup>3</sup> M. Ph. nānāvi<sup>o</sup>; S. 'dhimuttikaṃ; M. 'kathaṃ.

<sup>4</sup> Ph. nānāvi<sup>o</sup>; S. 'kaṃ; M. 'kathaṃ.

<sup>5</sup> M. Ph. S. 'vimokkha<sup>o</sup> *always*.

<sup>6</sup> M. la; Ph. pa = pajānāti.

<sup>7</sup> T. pe = dasa; M. *puts* pe *after* pañca pi j<sup>o</sup>

<sup>8</sup> T. M. viṣatim. <sup>9</sup> M. Ph. 'tisam; S. 'tisam.

pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam<sup>1</sup> pi<sup>2</sup> aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsīṇ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādīṃ<sup>3</sup>, tatrāpāsīṇ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idh' upapanno<sup>4</sup> ti. Iti sākaraṇ sa-uddesaṇ anekavihiṭṭaṇ pubbenivāsaṇ anussarati. Yam pi bhikkhave Tathāgato anekavihiṭṭaṇ pubbenivāsaṇ anussarati. seyyathidaṇ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>5</sup> . . . iti sākaraṇ sa-uddesaṇ anekavihiṭṭaṇ pubbenivāsaṇ anussarati, idam pi bhikkhave Tathāgataṇ Tathāgatabalaṇ hoti, yaṇ balaṇ āgamaṇ Tathāgato āsabbhaṇṭhānaṇ paṭijānāti paṭisaṇ sihanādaṇ nadati brahmacakkaṇ pavatteti.

~10. Puna ca paraṇ bhikkhave Tathāgato dibbena cak-khunā visuddhena atikkantaṇānusaṇena<sup>6</sup> satte passati ca-vaṇe upapajjaṇe<sup>7</sup> hīne paṇite suvaṇe dubbaṇe sugate duggate yathākammapage satte pajānāti 'ime vata bhonto satta kāyaduccariteṇa samannāgatā vaciṇṇecariteṇa<sup>8</sup> samannāgatā manoduccariteṇa samannāgatā ariyānaṇ upavādaṇ micchādītthikā<sup>9</sup> micchādītthikammasamā-dānā<sup>10</sup>, te kāyassa bhedaṇ parammarāṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ upapannā<sup>11</sup>; ime vā pana bhonto satta kāyasucariteṇa samannāgatā vacīsucariteṇa<sup>12</sup> samannāgatā manosucariteṇa samannāgatā ariyānaṇ anupavādaṇ sammādītthikā sammādītthikammasamā-dānā<sup>13</sup>, te kāyassa bhedaṇ parammarāṇā sugatiṇ saggāṇ lokāṇ upapannā<sup>14</sup> ti. Iti dibbena cakkhunā visuddhena atikkantaṇānusaṇena satte passati ca-vaṇe upapajjaṇe<sup>15</sup> hīne paṇite suvaṇe dubbaṇe sugate duggate yathākammapage satte pajānāti.

<sup>1</sup> omitted by Ph.      <sup>2</sup> T. M<sub>7</sub> uppādīṃ.

<sup>3</sup> M. M<sub>6</sub> idh' uppanno.      <sup>4</sup> M. Ia; Ph. pa.

<sup>5</sup> M. Ph. °mānussakena throughout.      <sup>6</sup> T. M<sub>7</sub> uppajja°

<sup>7</sup> T. M<sub>7</sub> vaci | pe | mano°      <sup>8</sup> omitted by M<sub>7</sub>.

<sup>9</sup> T. °samānā.      <sup>10</sup> T. M<sub>7</sub> uppannā.

<sup>11</sup> T. sammāsamā-dānā.

Yam pi bhikkhave Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathākammūpage satte pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṅṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkkaṃ pavatteti.

11. Puna ca param bhikkhave Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ<sup>2</sup> diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam pi bhikkhave Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṅṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkkaṃ pavatteti.

Imāni kho bhikkhave Tathāgatassa Tathāgatabalāni, yehi balehi samannūgato Tathāgato<sup>3</sup> āsabhaṅṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkkaṃ pavatteti ti.

## XXII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad avoca: —

2. Ye te Ānanda dhammā tesam tesam adhimutti-padānaṃ<sup>4</sup> abhiññā sacchikiriyaṃ samvattanti, visārado ahaṃ Ānanda tattha<sup>5</sup> paṭijānāmi tesam tesam<sup>6</sup> tathā tathā<sup>7</sup> dhammaṃ desetum, yathā yathā<sup>8</sup> paṭipanno santaṃ vā 'atthi' ti ñassati, asantaṃ vā 'natthi' ti ñassati, hīnaṃ vā 'hīnaṃ' ti ñassati, paṇitaṃ vā 'paṇitaṃ' ti ñassati, sa-uttaraṃ<sup>9</sup> vā 'sa-uttaraṃ'<sup>10</sup> ti ñassati, anuttaraṃ vā 'anuttaraṃ' ti ñassati, yathā yathā vā<sup>11</sup> pana taṃ nāteyyaṃ<sup>12</sup> vā

<sup>1</sup> M. pa; omitted by Ph. <sup>2</sup> omitted by T.

<sup>3</sup> T. M., padhānaṃ. <sup>4</sup> T. M., tatra.

<sup>5</sup> omitted by T. M., <sup>6</sup> T. savu<sup>o</sup>

<sup>7</sup> T. M., nātassayyaṃ; S. nātayyaṃ.



dittheyyam<sup>1</sup> vā sacchikātayyam<sup>2</sup> vā, tathā<sup>3</sup> tathā<sup>3</sup> ñassati vā dakkhati vā<sup>4</sup> sacchikarissati<sup>5</sup> vā<sup>6</sup> ti: ñānam etaṃ vijjati. Etad ānuttariyam Ānanda ñāṇānaṃ. yad<sup>6</sup> idam<sup>6</sup> tattha tattha yathābhūtañāṇaṃ<sup>7</sup>. Etasmā<sup>8</sup> 'vāhaṃ<sup>9</sup> Ānanda ñāṇā aññaṃ ñāṇaṃ uttaritaraṃ vā paṇitatarāṃ vā natthi ti vadāmi. Dasa yimāni Ānanda<sup>6</sup> Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabbhaññānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkhaṃ pavatteti. Katamāni dasa?

3. Idh' Ānanda<sup>10</sup> Tathāgato ñānaṃ ca ñānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti. Yam p' Ānanda<sup>11</sup> Tathāgato ñānaṃ ca ñānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti, idam p' Ānanda Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabbhaññānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkhaṃ pavatteti.

4. Puna ca paraṃ Ānanda Tathāgato atitānāgatapaccuppannānaṃ kammāsammādhānaṃ ñānaṃso hetuso vipākāṃ yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idam p' Ānanda . . . pe<sup>13</sup> . . .

5. Puna ca paraṃ Ānanda Tathāgato sabbatthagāmini-paṭipadaṃ<sup>14</sup> yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idam p' Ānanda . . . pe<sup>13</sup> . . .

6. Puna ca paraṃ Ānanda Tathāgato anekadhātu<sup>16</sup>. nānādhātu<sup>16</sup>-lokaṃ yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idam p' Ānanda . . . pe<sup>17</sup> . . .

<sup>1</sup> Ph. dattheyyaṃ; T. M<sub>7</sub>. S. datthayyaṃ.

<sup>2</sup> M<sub>7</sub>. °kattayyaṃ; T. °kattavyaṃ; M. Ph. °kareyyaṃ.

<sup>3</sup> T. Tathāgataṃ; M<sub>7</sub>. adds taṃ. <sup>4</sup> T. va.

<sup>5</sup> T. sacchiriyassati; S. sacchi vā karissati.

<sup>6</sup> omitted by T. M<sub>7</sub>.

<sup>7</sup> Ph. M<sub>7</sub>. °bhūtaṃ ñāṇaṃ; T. °bhūtañāṇānaṃ.

<sup>8</sup> T. omits etasmā 'vāhaṃ Ā° ñāṇā; M<sub>7</sub> has ñāṇānaṃ.

<sup>9</sup> S. cāhaṃ. <sup>10</sup> M. Ph. only idha.

<sup>11</sup> T. M<sub>7</sub>. paṇ' Ā° throughout. <sup>12</sup> M. la; Ph. pa.

<sup>13</sup> M. pa; omitted by Ph. M<sub>7</sub>. <sup>14</sup> S. °gāminiṃ paṭi°

<sup>15</sup> M. pa; omitted by Ph. <sup>16</sup> S. °dhātuṃ.

<sup>17</sup> M. pa; omitted by Ph. T. M<sub>7</sub>.

7. Puna ca paraṃ Ānanda Tathāgato sattānaṃ nānā-dhimuttikataṃ yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

8. Puna ca paraṃ Ānanda Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ<sup>3</sup> yathābhūtaṃ<sup>4</sup> pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

9. Puna ca paraṃ Ānanda Tathāgato jhānavimokkha-samādhisamāpattinaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

10. Puna ca paraṃ Ānanda Tathāgato anekavihūtaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>1</sup> . . . iti sakāraṃ sa-uddesaṃ anekavihi-taṃ pubbenivāsaṃ anussarati. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

11. Puna ca paraṃ Ānanda Tathāgato dibbena cakkhunā visuddhena atikkantaṃānusaṅkheṇa . . . pe<sup>1</sup> . . . yathākam-mūpage satte pajānāti. Yam p' Ānanda . . . pe<sup>5</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

12. Puna ca paraṃ Ānanda Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayā abhiññā sacchikatvā upasampajja viharati. Yam p' Ānanda Tathāgato āsavānaṃ khayā<sup>6</sup> . . . pe<sup>7</sup> . . . sacchi-katvā upasampajja viharati, idam p' Ānanda Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabbhaṅṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni kho Ānanda dasa Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabbhaṅṭhānaṃ paṭijā-nāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti ti<sup>8</sup>.

<sup>1</sup> M. la; Ph. pa.    <sup>2</sup> M. pa; omitted by Ph. T. M.

<sup>3</sup> T. M., indriyasamvaropari<sup>o</sup>

<sup>4</sup> omitted by M. Ph.

<sup>5</sup> M. la; Ph. pa; T. M., Tathāgato | pe.

<sup>6</sup> M. Ph. add anāsavaṃ ceto<sup>o</sup>

<sup>7</sup> M. la; Ph. pa; S. in full.    <sup>8</sup> Ph. omits ti.

## XXIII.

1. Atthi bhikkhave dhammā kāyena pahātabbā no vācāya, atthi bhikkhave dhammā vācāya pahātabbā no kāyena, atthi bhikkhave dhammā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā.

Katame ca bhikkhave dhammā kāyena pahātabbā no vācāya?

2. Idha bhikkhave bhikkhu akusalam<sup>1</sup> āpanno hoti kañci-d<sup>2</sup>-eva desam<sup>3</sup> kāyena. Tam enam<sup>4</sup> anuvicca viññū sabrahmacārī evam āhamsu 'āyasmā kho akusalam āpanno kañci-d-eva desam<sup>3</sup> kāyena, sādhu vatāyasmā kāyaduccaritam<sup>5</sup> pahāya kāyasucaritam<sup>5</sup> bhāvetu' ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno kāyaduccaritam<sup>5</sup> pahāya kāyasucaritam<sup>5</sup> bhāveti.

Ime vuccanti bhikkhave dhammā kāyena pahātabbā no vācāya.

Katame ca bhikkhave dhammā vācāya pahātabbā no kāyena?

3. Idha bhikkhave bhikkhu akusalam āpanno hoti kañci-d-eva desam<sup>3</sup> vācāya. Tam enam<sup>4</sup> anuvicca viññū sabrahmacārī evam āhamsu 'āyasmā kho akusalam āpanno kañci-d-eva desam<sup>3</sup> vācāya, sādhu vatāyasmā vācāduccaritam<sup>5</sup> pahāya vācāsu-caritam<sup>5</sup> bhāvetu' ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno vācāduccaritam<sup>5</sup> pahāya vācāsu-caritam<sup>5</sup> bhāveti.

Ime vuccanti bhikkhave dhammā vācāya pahātabbā no kāyena.

Katame ca bhikkhave dhammā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā?

4. Lobho<sup>3</sup> bhikkhave neva kāyena pahātabbo no vācāya, paññāya disvā disvā pahātabbo. Doso bhikkhave . . . pe<sup>4</sup> . . . Moho bhikkhave<sup>5</sup> . . . Kodho bhikkhave<sup>5</sup> . . . Upa-nāho bhikkhave<sup>5</sup> . . . Makkho bhikkhave<sup>5</sup> . . . Paḷaso

<sup>1</sup> T. M., *ole*.    <sup>2</sup> M. Ph. *kiñci throughout*.

<sup>3</sup> T. M., *add kho*.    <sup>4</sup> M. la; *omitted by Ph. S.*

<sup>5</sup> *omitted by M. Ph.*

bhikkhave<sup>1</sup> . . . Macchariyam bhikkhave neva kāyena pahātabbam no vācāya, paññāya disvā disvā pahātabbam. Pāpikā bhikkhave issā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>2</sup> pahātabbā.

Katamā ca<sup>3</sup> bhikkhave pāpikā issā?

5. Idha bhikkhave ijjhati gahapatissa vā gahapatiputtassa vā dhanena vā dhaññena vā rajatena vā jātarūpena vā. Tatr' aññatarassa dāsassa vā upavāsassa<sup>4</sup> vā evam hoti 'aho vat' imassa gahapatissa vā gahapatiputtassa vā na ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā' ti. Samaṇo vā pana brāhmaṇo vā lābhi hoti civarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānam. Tatr' aññatarassa samanassa vā brāhmaṇassa vā evam hoti 'aho vata ayam<sup>5</sup> āyasmā na lābhi assa civarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānam' ti.

Ayam vuccati bhikkhave pāpikā issā.

Pāpikā<sup>6</sup> bhikkhave issā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā.

6. Pāpikā<sup>7</sup> bhikkhave icchā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>8</sup> pahātabbā.

Katamā ca bhikkhave<sup>9</sup> pāpikā icchā?

7. Idha bhikkhave ekacco assaddho samāno 'saddho ti maṃ jāneyyun' ti icchati, dussilo samāno 'silavā ti maṃ jāneyyun' ti icchati, appassuto<sup>9</sup> samāno 'bahussuto ti maṃ jāneyyun' ti icchati, saṅgaṇikārūmo samāno 'pavivitto ti maṃ jāneyyun' ti icchati, kusīto samāno 'āraddhaviṇiyo ti maṃ jāneyyun' ti icchati, mutṭhassati samāno 'upaṭṭhitasati ti maṃ jāneyyun' ti icchati, asamāhito samāno 'samāhito ti maṃ jāneyyun' ti icchati, duppañño samāno 'paññavā ti maṃ jāneyyun' ti icchati, akhīṇāsavo<sup>10</sup> samāno 'khīṇāsavo ti maṃ jāneyyun' ti icchati.

<sup>1</sup> omitted by M. Ph. <sup>2</sup> omitted by M. <sup>3</sup> omitted by Ph.

<sup>4</sup> Ph. upāsakassa; T. ovāpavāssa (sic); M<sub>7</sub> yopavāsassa.

<sup>5</sup> omitted by T. <sup>6</sup> in M. this phrase is missing.

<sup>7</sup> in Ph. this phrase is missing.

<sup>8</sup> T. inserts pahātabbā.

<sup>9</sup> M<sub>7</sub> omits all from appa<sup>9</sup> to asamāhito.

<sup>10</sup> T. M<sub>7</sub> anāsavo.

Ayam vuccati bhikkhave pāpikā icchā.

Pāpikā<sup>1</sup> bhikkhave icchā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>2</sup> pahātabbā.

8. Tañ ce bhikkhave bhikkhū<sup>3</sup> lobho abhībhūyya iriyati, doso . . . pe<sup>4</sup> . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso<sup>5</sup> . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhībhūyya iriyati, so evam assa vedītabbo: Na<sup>6</sup> ayam<sup>7</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā hīmaṃ āyasmantaṃ lobho abhībhūyya iriyati. Na ayam<sup>7</sup> āyasmā<sup>8</sup> tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā hīmaṃ āyasmantaṃ pāpikā icchā abhībhūyya iriyati.

9. Tañ ce bhikkhave bhikkhū<sup>3</sup> lobho nābhībhūyya iriyati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhībhūyya iriyati, so evam assa vedītabbo: Tathā<sup>9</sup> ayam<sup>7</sup> āyasmā pajānāti, yathā pajānato lobho na hoti; tathā hīmaṃ āyasmantaṃ lobho nābhībhūyya iriyati. Tathā ayam<sup>7</sup> āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā hīmaṃ āyasmantaṃ pāpikā icchā nābhībhūyya iriyati ti.

## XXIV.

1. Ekaṃ samayaṃ āyasmā Mahācundo Cetisu viharati Sahajātiyaṃ. Tatra kho āyasmā Mahācundo bhikkhū āmantesi: — Āvuso bhikkhavo<sup>10</sup> ti. Āvuso ti kho te

<sup>1</sup> M. has ime vuccanti bh° dhammā instead of pāp° bh° icchā.

<sup>2</sup> omitted by M.      <sup>3</sup> T. M., bhikkhu.

<sup>4</sup> only in T. M.,      <sup>5</sup> T. M., paḷ° always.

<sup>6</sup> T. M., tam; M. Ph. nāyaṃ throughout.

<sup>7</sup> omitted by T.      <sup>8</sup> T. adds yasmā.

<sup>9</sup> Ph. tathāyaṃ throughout.      <sup>10</sup> M. °ve.

bhikkhū āyasmato Mahācundassa paccassosun. Āyasmā Mahācundo etad avoca: —

2. Nāṇavādaṃ āvuso bhikkhu vadamāno 'jānām' imaṃ dhammaṃ passām'imaṃ dhammaṃ' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho abhikhuyya tiṭṭhati, doso . . . pe<sup>2</sup> . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhikhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhikhuyya tiṭṭhati. Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhikhuyya tiṭṭhati.

3. Bhāvanāvādaṃ<sup>4</sup> āvuso bhikkhu vadamāno, bhāvitakāyo'mhi bhāvitasilo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>5</sup> lobho abhikhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhikhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhikhuyya tiṭṭhati. Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ<sup>6</sup> pāpikā icchā abhikhuyya tiṭṭhati.

4. Nāṇavādaṃ ca āvuso<sup>7</sup> bhikkhu vadamāno bhāvanāvādaṃ ca 'jānām' imaṃ dhammaṃ passām'imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasilo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>5</sup> lobho abhikhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā

<sup>1</sup> T. bhikkhu. <sup>2</sup> only in T. M.

<sup>3</sup> omitted by T. <sup>4</sup> Ph. oḍi. <sup>5</sup> T. M., bhikkhu.

<sup>6</sup> T. adds pāpikā issā. <sup>7</sup> T. panāvuso.

abhibbhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>1</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibbhuyya tiṭṭhati. Na ayam āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issū . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhibbhuyya tiṭṭhati.

5. Seyyathā pi āvuso puriso daliddo<sup>2</sup> 'va samāno aḍḍhavadāma<sup>3</sup> vadeyya, adhano 'va<sup>4</sup> samāno dhanavādamaṃ vadeyya, abhogavā<sup>5</sup> 'va<sup>6</sup> samāno bhogavādamaṃ vadeyya; so kismiñci-d-eva dhanakaraṇiye samuppanne na sakkameyya upanihātum<sup>7</sup> dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā; taṃ enaṃ evaṃ jāneyyumaṃ 'daliddo 'va<sup>8</sup> ayam āyasmā samāno aḍḍhavadāma<sup>3</sup> vadeti, adhano 'va<sup>9</sup> ayam āyasmā samāno dhanavādamaṃ vadeti, abhogavā 'va<sup>6</sup> ayam āyasmā samāno bhogavādamaṃ vadeti. Taṃ kissa hetu? Tathā hi ayam āyasmā kismiñci-d-eva dhanakaraṇiye samuppanne na sakkoti upanihātum<sup>7</sup> dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā' ti. Evam eva kho āvuso āsavādaṇ ca bhikkhu vadamaṇo bhāvanāvādaṇ ca 'jānaṇ'imaṃ dhammaṃ passāma' imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasiḷo bhāvitacitto bhāvitapaṇño' ti. Taṇ ce āvuso bhikkhuma lobho abhibbhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issū . . . pāpikā icchā abhibbhuyya tiṭṭhati, so evam assa veditabbo: Na ayam āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibbhuyya tiṭṭhati. Na ayam āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . .

<sup>1</sup> omitted by T.    <sup>2</sup> Ph. S. *dal° throughout*.

<sup>3</sup> T. M<sub>7</sub> *assavādaṃ*.    <sup>4</sup> T. M<sub>7</sub> *ca*.

<sup>5</sup> M. Ph. *abhogo*.    <sup>6</sup> omitted by T. M<sub>7</sub>.

<sup>7</sup> M. *upanihātum*; Ph. T. *upanihantum*; M<sub>7</sub> *upanihantum and upanihatum*.

<sup>8</sup> T. *vā*; omitted by Ph.    <sup>9</sup> T. M<sub>7</sub> *vā*.

pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantaṃ pāpikā icchā abhībhūyya tiṭṭhati.

6. Nāṇavādaṃ āvuso bhikkhu vadamāno 'jānām'imam dhammaṃ passāmi' imam dhammaṃ' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho nābhībhūyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā nābhībhūyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantaṃ lobho nābhībhūyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantaṃ pāpikā icchā nābhībhūyya tiṭṭhati.

7. Bhāvanāvādaṃ āvuso bhikkhu vadamāno 'bhāvitakāyo' mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>2</sup> lobho nābhībhūyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā nābhībhūyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantaṃ lobho nābhībhūyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantaṃ pāpikā icchā nābhībhūyya tiṭṭhati.

8. Nāṇavādaṃ ca āvuso bhikkhu vadamāno bhāvanāvādaṃ ca 'jānām'imam dhammaṃ passāmi' imam dhammaṃ, bhāvitakāyo 'mhi bhāvitasīlo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho nābhībhūyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā nābhībhūyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti;

<sup>1</sup> T. M., bhikkhu.

<sup>2</sup> M. Ph. T. M., bhikkhu.



tathā h'imaṃ āyasmantaṃ lobho nābhībhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti ... moho ... kodho ... upanāho ... makkho ... paḷāso ... macchariyaṃ ... pāpikā issā ... pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ<sup>1</sup> pāpikā icchā nābhībhuyya tiṭṭhati.

9. Seyyathā pi āvuso puriso aḍḍho 'va<sup>2</sup> samāno aḍḍhavādaṃ<sup>3</sup> vadeyya, dhanavā 'va<sup>4</sup> samāno dhanavādaṃ vadeyya, bhogavā 'va samāno bhogavādaṃ vadeyya; so kismiñci-d-eva dhanakaraṇiye samuppanne sakkuṇeyya upanihātup<sup>5</sup> dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā; tam enaṃ evaṃ jāneyyumaṃ 'aḍḍho 'va ayam āyasmā samāno aḍḍhavādaṃ<sup>3</sup> vadeti, dhanavā 'va<sup>6</sup> ayam āyasmā samāno dhanavādaṃ vadeti, bhogavā 'va<sup>7</sup> ayam āyasmā samāno bhogavādaṃ vadeti. Taṃ kissa hetu? Tathā hi ayam āyasmā kismiñci-d-eva dhanakaraṇiye samuppanne sakkoti upanihātup<sup>5</sup> dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā' ti. Evam eva kho āvuso nīṇa-vādaṃ ca bhikkhu vadamāno bhāvanāvādaṃ ca 'jānaṃ'imaṃ dhanmaṃ passāmaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasi lo bhāvitacitto bhāvitapañño' ti. Taṃ ce āvuso bhikkhum<sup>8</sup> lobho nābhībhuyya tiṭṭhati, doso ... moho ... kodho ... upanāho ... makkho ... paḷāso ... macchariyaṃ ... pāpikā issā ... pāpikā icchā nābhībhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho nābhībhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti ... moho ... kodho ... upanāho ... makkho ... paḷāso ... macchariyaṃ ... pāpikā issā ... pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā nābhībhuyya tiṭṭhati ti<sup>9</sup>.

<sup>1</sup> T. *inserts* pāpikā issā. <sup>2</sup> T. ca.

<sup>3</sup> M<sub>7</sub> assavādaṃ. <sup>4</sup> omitted by Ph. T.

<sup>5</sup> M. upanihātup; Ph. T. upanihantup (T. also upanī<sup>ro</sup>); M<sub>7</sub> upanihatup and upanihantup.

<sup>6</sup> Ph. ca; omitted by T. <sup>7</sup> Ph. M<sub>7</sub> ca.

<sup>8</sup> M<sub>7</sub> bhikkhu. <sup>9</sup> omitted by M. Ph.

## XXV.

1. Dasa yimāni<sup>1</sup> bhikkhave kasināyatanāni. Katamāni dasa?

2. Paṭhavikasinam eko sañjānāti uddham adho tiriyaṃ<sup>2</sup> advayaṃ appamāṇaṃ, āpokasinam eko sañjānāti . . .<sup>3</sup> tejokasinam eko sañjānāti . . . vāyokasinam eko sañjānāti . . . nilakasinam eko sañjānāti . . . pitakasinam eko sañjānāti . . . lohitakasinam eko sañjānāti . . . odātakasinam eko sañjānāti . . . ākāsakasinam eko sañjānāti . . . viññāṇakasinam eko sañjānāti uddham adho tiriyaṃ advayaṃ appamāṇaṃ.

Imāni kho bhikkhave dasa kasināyatanāni ti.

## XXVI.

1. Ekam samayaṃ āyasmā Mahākaccāno Avantisu<sup>4</sup> viharati Kuraraghare<sup>5</sup> pavatte pabbate. Atha kho Kālī upāsikā Kuraragharikā yenāyasmā Mahākaccāno ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Kālī upāsikā Kuraragharikā āyasmantaṃ Mahākaccānaṃ etad avoca: —

2. Vuttaṃ<sup>6</sup> idaṃ bhante Bhagavatā Kumāripaṇhesu (Cf. S. I, p. 126):

Atthassa pattip<sup>7</sup> hadayassa santip<sup>8</sup>  
jetvāna senaṃ piyasātarūpaṃ<sup>9</sup>  
eko 'haṃ<sup>10</sup> jhāyi<sup>11</sup> sukham anubodhip<sup>12</sup>,  
tasmā janena<sup>13</sup> na<sup>14</sup> karomi sakkhip<sup>15</sup>  
sakkhi<sup>16</sup> na sampajjati kenaci me ti.

<sup>1</sup> T. imāni. <sup>2</sup> T. M<sub>7</sub> add ca. <sup>3</sup> M. la; Ph. pa.

<sup>4</sup> M. Ph. °disu. <sup>5</sup> M. Ph. Kula° throughout. <sup>6</sup> T. uttaṃ.

<sup>7</sup> S. patti. <sup>8</sup> M. S. °ti. <sup>9</sup> Ph. piyarūpaṃ satarūpaṃ.

<sup>10</sup> S. eko 'ha; M. ekāhaṃ; Ph. ekāha; M<sub>7</sub> ekam 'haṃ.

<sup>11</sup> T. M<sub>7</sub> °yipi; M. °yaṃ; Ph. jhānaṃ.

<sup>12</sup> S. ānu°; Ph. °dham. <sup>13</sup> T. jā° <sup>14</sup> omitted by Ph. T. M<sub>7</sub>.

<sup>15</sup> T. sakkhi; M. sakkhiṃ; omitted by Ph.

<sup>16</sup> M. sakkhi; Ph. sikkhi.

Imassa nu<sup>1</sup> kho bhante Bhagavatā saṃkhittena bhāsi-  
tassa katham vitthārena attho<sup>2</sup> datṭhabbo ti?<sup>3</sup>

3. Paṭhavikasīṇasamāpattiparamā kho bhagini eke<sup>4</sup> sa-  
maṇabrāhmaṇā atthābhiniḃbattesu<sup>5</sup>. Yāvata<sup>6</sup> kho bhagini  
paṭhavikasīṇasamāpattiparamatā tad abhiññāsi Bhagavā,  
tad abhiññāya<sup>6</sup> Bhagavā ādim<sup>7</sup> addasa ādinavam addasa  
nissaraṇam addasa maggāmaggañāṇadassanam<sup>8</sup> addasa.  
Tassa ādidassana<sup>9</sup>hetu<sup>9</sup> ādinavadassana<sup>9</sup>hetu<sup>9</sup> nissaraṇadassa-  
na<sup>9</sup>hetu<sup>9</sup> maggāmaggañāṇadassana<sup>9</sup>hetu<sup>9</sup> atthassa patti hada-  
yassa santi viditā hoti. Āpokasīṇasamāpattiparamā kho  
bhagini . . .<sup>10</sup> tejokasīṇasamāpattiparamā kho<sup>11</sup> bhagini  
. . . vāyokasīṇasamāpattiparamā kho bhagini . . . nīlaka-  
sīṇasamāpattiparamā kho bhagini . . . pitakasīṇasamāpatti-  
paramā kho bhagini . . . lohītakasīṇasamāpattiparamā kho  
bhagini . . . odātakasīṇasamāpattiparamā kho bhagini . . .  
ākāsakasīṇasamāpattiparamā kho bhagini . . . viññāṇaka-  
sīṇasamāpattiparamā kho bhagini eke<sup>12</sup> samaṇabrāhmaṇā  
atthābhiniḃbattesu<sup>13</sup>. Yāvata<sup>6</sup> kho bhagini viññāṇakasīṇa-  
samāpattiparamatā tad abhiññāsi Bhagavā, tad abhiññāya<sup>6</sup>  
Bhagavā ādim<sup>7</sup> addasa ādinavam addasa nissaraṇam  
addasa maggāmaggañāṇadassanam<sup>8</sup> addasa. Tassa ādi-  
dassana<sup>9</sup>hetu<sup>9</sup> ādinavadassana<sup>9</sup>hetu<sup>9</sup> nissaraṇadassana<sup>9</sup>hetu<sup>9</sup>  
maggāmaggañāṇadassana<sup>9</sup>hetu<sup>9</sup> atthassa patti hadayassa santi  
viditā hoti. Iti kho bhagini yaṃ taṃ vuttam Bhagavatā  
Kumāripaṇhesu

Atthassa pattiṃ<sup>14</sup> hadayassa santiṃ<sup>15</sup>  
jetvāna senaṃ piyasātarūpaṃ<sup>16</sup>  
eko 'haṃ<sup>17</sup> jhāyi<sup>18</sup> sukham anubodhiṃ<sup>19</sup>,

<sup>1</sup> omitted by M. Ph.    <sup>2</sup> T. attham; M, atthā 'va.

<sup>3</sup> omitted by T.    <sup>4</sup> T. S. eko.

<sup>5</sup> T. attābhiniḃbattesu: M. Ph. attho ti abhi<sup>o</sup>

<sup>6</sup> T. M., abhiññā.    <sup>7</sup> M. Ph. assādam.

<sup>8</sup> T. maggāñāṇa<sup>o</sup>    <sup>9</sup> M. Ph. assāda<sup>o</sup>    <sup>10</sup> M. pa.

<sup>11</sup> T. M., add pana.    <sup>12</sup> Ph. eko corr. to eke.

<sup>13</sup> T. attābhiniḃbattesu (sic); M. Ph. attho ti abhi<sup>o</sup>

<sup>14</sup> T. S. patti.    <sup>15</sup> M. S. 'ti.    <sup>16</sup> Ph. piyarūpaṃ sātārūpaṃ.

<sup>17</sup> T. S. eko 'ha; M. ekāhaṃ; Ph. ekāha.

<sup>18</sup> T. 'yi; M. 'yim; M. 'yam; Ph. jhānaṃ.

<sup>19</sup> S. ānu<sup>o</sup>; Ph. odham.

tasmā janena na<sup>1</sup> karomi sakkhiṃ<sup>2</sup>  
sakkhi<sup>3</sup> na sampajjati kenaci me ti

imassa kho bhagini Bhagavatā samkhittena bhāsitaṃ evaṃ  
vittārena attho dāṭṭhabbo ti<sup>4</sup>.

## XXVII.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-  
vane Anāthapiṇḍikassa ārāme. Atha kho sambahulā  
bhikkhū pubbaṃhasamayaṃ nivāsetvā pattacīvaram ādāya  
Sāvatthiyaṃ<sup>5</sup> piṇḍāya pāvisimsu<sup>6</sup>. Atha kho tesam bhik-  
khūnaṃ etad ahoṣi 'atippago kho tvaṃ Sāvatthiyaṃ  
piṇḍāya caritum, yaṃ nūna mayaṃ yena aññatitthiyānaṃ  
paribbājakānaṃ ārāmo ten' upasaṅkameyyāma<sup>7</sup> ti. Atha  
kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ  
ārāmo ten' upasaṅkamimsu, upasaṅkamitvā teli añña-  
tittihyehi paribbājakehi saddhiṃ sammodimsu, sammō-  
daniyaṃ kathaṃ sārāṇiyaṃ<sup>8</sup> vītisaṅgetvā ekamantaṃ nisi-  
dimsu. Ekamantaṃ nisinne kho te bhikkhū te añña-  
tittihyā paribbājakā etad avocum: —

2. Samaṇo āvuso Gotamo sāvakānaṃ evaṃ dhammaṃ  
deseti 'etha tumhe bhikkhave sabbam dhammaṃ abhiñ-  
ñātha, sabbam dhammaṃ abhiññāya abhiññāya<sup>9</sup> viharathā'  
ti. Mayam pi<sup>10</sup> kho āvuso sāvakānaṃ evaṃ dhammaṃ  
desema 'etha tumhe āvuso sabbam dhammaṃ abhiññātha,  
sabbam dhammaṃ abhiññāya abhiññāya<sup>11</sup> viharathā' ti.  
Idha no āvuso ko viseso ko adhippāyoso<sup>12</sup> kiṃ nānakara-  
ṇaṃ samapassa vā<sup>13</sup> Gotamassa amhākaṃ vā, yad idam<sup>14</sup>

<sup>1</sup> omitted by Ph. T.    <sup>2</sup> M. sakkhiṃ; omitted by Ph.

<sup>3</sup> M. sakkhi; T. sakkhiṃ; omitted by M.,    <sup>4</sup> T. hoti.

<sup>5</sup> Ph. 'otthim.    <sup>6</sup> Ph. S. pa°

<sup>7</sup> T. M. 'mimsu (M, 'mi) and so on as two lines further.

<sup>8</sup> M. Ph. sārā°    <sup>9</sup> omitted by M. Ph. T. M.,    <sup>10</sup> T. M, hi.

<sup>11</sup> omitted by M. Ph. M.,    <sup>12</sup> S. 'yaso; T. adhippāyo.

<sup>13</sup> T. puts vā after Go°; M., M., repeat vā after Go°;  
Ph. omits it.

<sup>14</sup> T. M., add vā.

dhammadesanāya<sup>1</sup> vā dhammadesanaṃ anusāsaniyā vā anusāsanaṃ<sup>2</sup> ti?

3. Atha kho te bhikkhū tesam aññatitthiyanam paribbājakaṇaṃ bhāsitaṃ neva abhinandimsu na ppaṭikkosimsu, anabhinanditvā appaṭikkositvā utthayāsanaṃ pakkamimsu<sup>3</sup> 'Bhagavato santike etassa bhāsitaṃ atthaṃ ājanissāma'<sup>4</sup> ti. Atha kho te bhikkhū Sāvatthiyaṃ piṇḍaya caritvā pacchābhataṃ piṇḍapāṭapaṭikkantā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum: —

4. Idha mayaṃ bhante pubbaṃhasamayaṃ nivāsetvā pattacivaram ādāya Sāvatthiyaṃ<sup>5</sup> piṇḍaya pāvisimha<sup>6</sup>. Tesam no bhante amhakaṃ etad ahosi 'atippago kho tāva Sāvatthiyaṃ piṇḍaya caritum, yaṃ nūna mayaṃ yena aññatitthiyanam paribbājakaṇaṃ ārāmo ten' upasaṅkameyyāma'<sup>7</sup> ti. Atha kho mayaṃ bhante yena aññatitthiyanam paribbājakaṇaṃ ārāmo ten' upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehe paribbājakehi saddhiṃ sammomodimha, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>8</sup> vitisāretvā ekamantaṃ nisidimha. Ekamantaṃ nisinne kho bhante aññatitthiā paribbājakaṃ amhe etad avocum: Samaṇo āvuso Gotamo sāvakānaṃ evaṃ dhammaṃ deseti 'etha tumhe bhikkhave sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya<sup>9</sup> viharathā'<sup>10</sup> ti. Mayaṃ pi kho āvuso sāvakānaṃ evaṃ dhammaṃ desema 'etha tumhe āvuso sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya<sup>11</sup> viharathā'<sup>12</sup> ti. Idha no āvuso ko viseso ko adhippāyoso<sup>13</sup> kiṃ nānākaraṇaṃ samaṇassa vā Gotamassa<sup>14</sup> amhakaṃ vā, yad idaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā<sup>15</sup> vā anusāsanaṃ<sup>16</sup> ti? Atha

<sup>1</sup> T. M., 'yam. <sup>2</sup> Ph. M., 'nan. <sup>3</sup> S. pakkimsu.

<sup>4</sup> T. M., 'aj. <sup>5</sup> M. Ph. 'tthim.

<sup>6</sup> M. Ph. S. pa; M. Ph. S. 'hā and the same ending throughout. <sup>7</sup> M. Ph. sāra. <sup>8</sup> omitted by M. Ph. T. M.

<sup>9</sup> omitted by M. Ph. T. <sup>10</sup> S. 'yaso.

<sup>11</sup> T. M., add vā. <sup>12</sup> T. M., M., 'yam.

<sup>13</sup> Ph. 'nan; M., 'sati.

kho mayam bhante tesam aññatitthiyānam paribbājakānam bhāsitaṃ neva abhinandimha na ppaṭikkosimha, anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkamimha<sup>1</sup> 'Bhagavato santike etassa bhāsitaṃ atthaṃ ājānissāma'<sup>2</sup> ti.

5. Evaṃ vādino bhikkhave aññatitthiyā paribbājakā evam assu vacaniyā: Eko āvuso pañho eko<sup>3</sup> uddeśo ekaṃ veyyākaraṇaṃ, dve pañhā dve uddeśā dve veyyākaraṇāni, tayo pañhā tayo uddeśā tiṇi veyyākaraṇāni, cattaro pañhā cattaro uddeśā cattari veyyākaraṇāni, pañca pañhā pañc'<sup>4</sup> uddeśā pañca veyyākaraṇāni, cha pañhā cha uddeśā cha veyyākaraṇāni, satta pañhā satt'<sup>5</sup> uddeśā satta veyyākaraṇāni, aṭṭha pañhā aṭṭh'<sup>6</sup> uddeśā aṭṭha veyyākaraṇāni, nava pañhā nav'<sup>7</sup> uddeśā nava veyyākaraṇāni, dasa pañhā das'<sup>8</sup> uddeśā dasa veyyākaraṇāni ti? Evaṃ puṭṭhā bhikkhave aññatitthiyā paribbājakā na c'eva<sup>9</sup> sampāyissanti<sup>10</sup> uttarin'<sup>11</sup> ca<sup>12</sup> vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ bhikkhave avisayasim. Nāhaṃ taṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiye pajāya sadēvamanussāya yo<sup>13</sup> imesam pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatenā vā Tathāgatasāvakena vā ito vā pana sutvā.

6. Eko pañho eko<sup>3</sup> uddeśo ekaṃ veyyākaraṇaṃ ti iti kho pan' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ<sup>13</sup>?

Ekaḍhamme bhikkhave bhikkhu sammā nibbindamāno<sup>14</sup> sammā virajjamāno sammā vimuccamāno sammā pariyanta-dassāvi sammatthābhisaṃmecca<sup>15</sup> diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamasmiṃ ekaḍhamme?

Sabbe satta āhārāṭṭhitikā.

<sup>1</sup> T. pakkammimha. <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> aje

<sup>3</sup> Ph. ek' uddo <sup>4</sup> S. pañca.

<sup>5</sup> T. M<sub>7</sub>. S. satta. <sup>6</sup> S. aṭṭha.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava. <sup>8</sup> S. dasa.

<sup>9</sup> T. na 'va; M<sub>7</sub> tañ ca; S. neva; omitted by M<sub>6</sub>.

<sup>10</sup> S. sampādayissanti.

<sup>11</sup> M. Ph. uttari ca; S. rim pi.

<sup>12</sup> T. so. <sup>13</sup> T. uttam. <sup>14</sup> T. M<sub>7</sub> niccamāno.

<sup>15</sup> M. Ph. samma-d-atthaṃ abhi<sup>10</sup> throughout; T. M<sub>7</sub> sammatthātambhisamecca (sic).

Imasmiñ kho bhikkhave ekadhamme bhikkhu sammā nibbindamāno<sup>1</sup> sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammattābhisamecca<sup>2</sup> diṭṭh' eva dhamme dukkhass' antakaro hoti.

Eko pañho eko<sup>3</sup> uddeso<sup>3</sup> ekañ veyyākaraṇāni ti iti yañ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

7. Dve pañhā dve uddesā dve veyyākaraṇāni ti iti kho pañ' etaṃ vuttaṃ<sup>4</sup>, kiñ c'etaṃ paṭicca vuttaṃ?

Dvīsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammattābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dvīsu?

Nāme ca rūpe ca.

Imesu kho bhikkhave dvīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammattābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dve pañhā dve uddesā dve veyyākaraṇāni ti iti yañ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

8. Tayo pañhā tayo uddesā tīni veyyākaraṇāni ti iti kho pañ' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ?

Tīsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammattābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu tīsu?

Tīsu vedanūsū.

Imesu kho bhikkhave tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammattābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Tayo pañhā tayo uddesā tīni veyyākaraṇāni ti iti yañ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

9. Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti kho pañ' etaṃ vuttaṃ, kiñ c'etaṃ paṭicca vuttaṃ<sup>4</sup>?

<sup>1</sup> T. niccināmāno.

<sup>2</sup> T. sammā Tathāgate 'bhisamecca; M, sammā tathā-tambhisamecca (sic).

<sup>3</sup> Ph. ek' uddo<sup>o</sup>    <sup>4</sup> T. uttaṃ.

Catūsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu catūsu?

Catūsu āhāresu.

Imesu kho bhikkhave catūsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

10. Pañca pañhā pañc'<sup>1</sup> uddesā pañca veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Pañcasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu pañcasu?

Pañcasu upādānakkhandesu.

Imesu kho bhikkhave pañcasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Pañca pañhā pañc'<sup>2</sup> uddesā pañca veyyākaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

11. Cha pañhā cha uddesā cha veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Chasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu chasu?

Chasu ajjhattikesu<sup>3</sup> āyatanesu.

Imesu kho bhikkhave chasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

<sup>1</sup> M. S. pañca.    <sup>2</sup> S. pañca.

<sup>3</sup> T. ajjhantikatesu.



Cha pañhā cha uddeśā cha veyyakaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

12. Satta pañhā satt'<sup>1</sup> uddeśā satta veyyakaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Sattasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyaṇṭadassāvi sammattābhisaṃvecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu sattu?

Sattasu viññāpaṭṭhitisu.

Imesu kho bhikkhave sattasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyaṇṭadassāvi sammattābhisaṃvecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Satta pañhā satt'<sup>2</sup> uddeśā satta veyyakaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

13. Aṭṭha pañhā aṭṭh'uddeśā aṭṭha veyyakaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Aṭṭhasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyaṇṭadassāvi sammattābhisaṃvecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu aṭṭhasu?

Aṭṭhasu lokadhammesu.

Imesu kho bhikkhave aṭṭhasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyaṇṭadassāvi sammattābhisaṃvecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Aṭṭha pañhā aṭṭh'<sup>3</sup> uddeśā aṭṭha veyyakaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

14. Nava pañhā nav'<sup>4</sup> uddeśā nava veyyakaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Navasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyaṇṭadassāvi sammattābhisaṃvecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu navasu?

Navasu sattāvāsesu.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. satta.    <sup>2</sup> M. T. M<sub>6</sub>. M<sub>7</sub>. S. satta.

<sup>3</sup> S. aṭṭha.    <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.

Imesu kho bhikkhave navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Nava pañhā nav'<sup>1</sup> uddesā nava veyyākaraṇāni ti iti yaṇ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

15. Dasa pañhā das'<sup>2</sup> uddesā dasa veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Dasasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dasasu?

Dasasu akusalesu<sup>3</sup> kammaopathesu<sup>4</sup>.

Imesu kho bhikkhave dasasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dasa pañhā das'<sup>2</sup> uddesā dasa veyyākaraṇāni ti iti yaṇ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ ti.

## XXVIII.

1. Ekam samayaṃ Bhagavā Kajaṅgalāyaṃ<sup>4</sup> viharati Veluvane. Atha kho sambahulā Kajaṅgalā<sup>5</sup> upāsakā yena Kajaṅgalā<sup>6</sup> bhikkhuni ten' upasaṅkamimsu, upasaṅkamitvā Kajaṅgalam<sup>7</sup> bhikkhunim abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho Kajaṅgalā<sup>5</sup> upāsakā Kajaṅgalam<sup>7</sup> bhikkhunim etad avocum: —

2. Vuttam idaṃ ayye<sup>8</sup> Bhagavatā Mahāpañhesu: eko pañho eko uddeso ekam veyyākaraṇam, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tīni veyyākaraṇāni,

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.    <sup>2</sup> S. dasa; M<sub>6</sub> dasa and das'.

<sup>3</sup> M. S. 'lakamma°

<sup>4</sup> T. Kamjaṅg°; Ph. Jaṅg°

<sup>5</sup> M. 'lakā; Ph. Jaṅgalā.

<sup>6</sup> Ph. Jaṅg°; M. Kajaṅgalikā.

<sup>7</sup> Ph. Jaṅg°; M. Kajaṅgalikam.    <sup>8</sup> M<sub>6</sub> ayyo.

cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañc'<sup>1</sup> uddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā satt'<sup>2</sup> uddesā satta veyyākaraṇāni, aṭṭha pañhā aṭṭh'<sup>3</sup> uddesā aṭṭha veyyākaraṇāni, nava pañhā nav'<sup>4</sup> uddesā nava veyyākaraṇāni, dasa pañhā das'<sup>5</sup> uddesā dasa veyyākaraṇāni ti. Imassa nu kho ayye Bhagavatā samkhittena bhāsitaṣa kathaṃ vitthārena attho daṭṭhabbo ti<sup>6</sup>?

3. Na<sup>6</sup> kho<sup>6</sup> pañ' etaṃ<sup>6</sup> āvuso Bhagavato<sup>7</sup> sammukhā sutam sammukhā paṭiggahitaṃ, na pi manobhāvanīyaṇaṃ bhikkhūnaṃ sammukhā sutam sammukhā paṭiggahitaṃ; api<sup>8</sup> ca yathā<sup>9</sup> m' ettha khāyati<sup>10</sup>, taṃ supātha sādhu kaṃ manasikarotha, bhāsissāmi ti. 'Evam ayye' ti kho Kajaṅgalā<sup>11</sup> upāsakā Kajaṅgalāya<sup>12</sup> bhikkhuniyā paccassosaṃ. Kajaṅgalā<sup>13</sup> bhikkhuni etad avoca: —

4. Eko pañho eko<sup>14</sup> uddeso ekaṃ veyyākaraṇaṃ ti iti kho pañ' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Ekadhamme āvuso bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammattābhisaṃsecca ditth' eva dhamme dukkhass' antakaro hoti. Katamasmiṃ ekadhamme?

Sabbe satta āharaṭṭhitikā.

Imasmiṃ kho āvuso ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammattābhisaṃsecca ditth' eva dhamme dukkhass' antakaro hoti.

Eko<sup>15</sup> pañho eko<sup>14</sup> uddeso ekaṃ veyyākaraṇaṃ ti iti yaṃ taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

<sup>1</sup> S. pañca. <sup>2</sup> M<sub>6</sub>. S. satta.

<sup>3</sup> S. aṭṭha. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.

<sup>5</sup> M<sub>7</sub>. S. dasa. <sup>6</sup> omitted by T.

<sup>7</sup> T. etā. <sup>8</sup> T. na api.

<sup>9</sup> Ph. kho; T. M<sub>6</sub>. M<sub>7</sub>. mam' ettha for m' ettha.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub>. yāti. <sup>11</sup> M. 'lakā; Ph. Jaṅgalā.

<sup>12</sup> T. 'lā; M. 'likāya; Ph. Jaṅgalā.

<sup>13</sup> Ph. Jaṅg'; M. Kajaṅgalikā.

<sup>14</sup> Ph. ek'. <sup>15</sup> T. M<sub>6</sub> add āvuso.

5. Dve pañhā dve uddesā dve veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Dvīsu āvuso dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dvīsu?

Nāme ca rūpe ca . . . pe<sup>1</sup> . . .

Katamesu tīsu?

Tīsu vedanāsu.

Imesu kho āvuso tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Tayo pañhā tayo uddesā tīpi veyyākaraṇāni ti iti yaṃ taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

6. Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Catūsu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu catūsu?

Catūsu satipaṭṭhānesu.

Imesu kho āvuso catūsu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti yaṃ taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

7. Pañca pañhā pañc'<sup>2</sup> uddesā pañca veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiñ c'etaṃ paṭicca vuttaṃ?

Pañcasu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu pañcasu?

Pañcasu indriyesu . . . pe<sup>3</sup> . . .

Katamesu chasu?

<sup>1</sup> M. la; Ph. pa; S. *in full*.    <sup>2</sup> S. pañca.

<sup>3</sup> M. la; Ph. pa; *omitted by S.*

Chasu nissaraṇiyāsu dhātūsu . . .<sup>1</sup>

Katamesu sattaṣu?

Sattaṣu bojjhaṅgesu . . .<sup>2</sup>

Katamesu aṭṭhasu?

Ariye<sup>3</sup> aṭṭhaṅgike<sup>3</sup> magge<sup>4</sup>.

Imesu kho āvuso aṭṭhasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Aṭṭha pañhā aṭṭh'<sup>5</sup> uddesā aṭṭha veyyākaraṇāni ti iti yaṇ taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

8. Nava pañhā nav'<sup>6</sup> uddesā nava veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Navasu āvuso dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu navasu?

Navasu sattāvāsesu.

Imesu kho āvuso navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Nava<sup>7</sup> pañhā nav'<sup>8</sup> uddesā nava veyyākaraṇāni ti iti yaṇ taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

9. Dasa pañhā das'<sup>9</sup> uddesā dasa veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Dasasu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dasasu?

Dasasu kusaḷesu<sup>10</sup> kammaṇṇhesu<sup>10</sup>.

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> S. aṭṭhasu ariyesu; M. Ph. aṭṭhasu ariya.

<sup>3</sup> S. 'kesu; M. Ph. 'ka°

<sup>4</sup> M. Ph. S. maggesu; M<sub>6</sub> has ariyo 'ko maggo.

<sup>5</sup> S. aṭṭha. <sup>6</sup> M<sub>6</sub>. S. nava.

<sup>7</sup> M<sub>7</sub> omits all from Nava to Katamesu dasasu.

<sup>8</sup> T. M<sub>6</sub>. S. nava. <sup>9</sup> S. dasa. <sup>10</sup> S. kusala°

Imesu kho āvuso dasasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyaṇṭadassāvī sammatthābhisam-  
eccā diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dasa pañhā das'<sup>1</sup> uddesā dasa veyyākaraṇāni ti iti yaṇ  
taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

10. Iti kho āvuso yaṇ taṃ vuttaṃ Bhagavatā Mahā-  
pañhesu<sup>2</sup>: Eko pañho eko<sup>3</sup> uddeso ekaṃ veyyākaraṇaṃ  
... pe<sup>4</sup> ... dasa veyyākaraṇāni ti<sup>5</sup> inassa kho ahaṃ<sup>6</sup>  
āvuso Bhagavatā saṃkhittena bhāsitaṃ evaṃ vitthārena  
atthaṃ ājānāmi<sup>7</sup>. Ākaṅkhamānā ca pana tumhe āvuso  
Bhagavantam yeva upasaṅkamitvā etaṃ atthaṃ paṭi-  
puccheyyātha<sup>8</sup>. Yathā no<sup>9</sup> Bhagavā vyākaroṭi<sup>10</sup>, tathā  
naṃ dhāreyyāthā<sup>11</sup> ti. 'Evaṃ ayye' ti kho Kajaṅgalā<sup>12</sup>  
upāsakā<sup>13</sup> Kajaṅgalāya<sup>14</sup> bhikkhuniyā bhāsitaṃ abhinan-  
ditvā anumoditvā utthāyāsau Kajaṅgalaṃ bhikkhuniṃ  
abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upa-  
saṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā  
ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho Kajaṅgalā  
upāsakā, yāvatako ahosi Kajaṅgalāya bhikkhuniyā saddhiṃ  
kathāsallāpo, taṃ sabbam Bhagavato ārocesuṃ.

11. Sādhū sādhū gahapatayo. Paṇḍitā gahapatayo  
Kajaṅgalā bhikkhuni, mahāpaññā gahapatayo Kajaṅgalā  
bhikkhuni. Sace<sup>15</sup> pi tumhe gahapatayo maṃ<sup>16</sup> upasaṅ-  
kamitvā etaṃ atthaṃ puccheyyātha<sup>17</sup>, ahaṃ pi c'etaṃ<sup>18</sup>

<sup>1</sup> S. dasa.

<sup>2</sup> M. Ph. saṃkhittena bhāsitaṃ Mahāpañhāsu.

<sup>3</sup> Ph. ek'.

<sup>4</sup> M. la; Ph. pa; M. Ph. S. *add* dasa pañhā das' (S. dasa) uddesā.

<sup>5</sup> S. *adds* iti. <sup>6</sup> *omitted* by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> aj<sup>o</sup>

<sup>8</sup> S. pari<sup>o</sup>; M<sub>7</sub> pu<sup>o</sup>; T. M<sub>6</sub> puccheyyatha (*sic*).

<sup>9</sup> M. kho naṃ. <sup>10</sup> T. vya<sup>o</sup>

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> 'yyathā. <sup>12</sup> M. 'lakā; Ph. Jaṅgalā.

<sup>13</sup> T. 'sikā.

<sup>14</sup> M. 'likāya; Ph. Jaṅgalāya, *and so in every similar case*.

<sup>15</sup> M. Ph. maṃ ce. <sup>16</sup> *omitted* by M. Ph. T. M<sub>6</sub>.

<sup>17</sup> M. paṭipu<sup>o</sup>; T. M<sub>7</sub> 'yyatha.

<sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> ca taṃ.

evam eva<sup>1</sup> vyākareyyam<sup>2</sup>, yathā tam<sup>3</sup> Kajaṅgalāya bhikkhuniyā vyākatam<sup>4</sup>.

Eso<sup>5</sup> c'eva<sup>6</sup> tassa<sup>6</sup> attho, evaṇ ca<sup>7</sup> naṃ<sup>7</sup> dhāreyyāthā<sup>8</sup> ti.

## XXIX.

1. Yāvata bhikkhave Kasi-Kosalā, yāvata rañño Pasenadissa<sup>9</sup> Kosalassa vijitam<sup>10</sup>, rājā tattha Pasenadi Kosalo<sup>11</sup> aggam akkhāyati. Rañño pi<sup>12</sup> kho bhikkhave Pasenadissa<sup>11</sup> Kosalassa atth<sup>7</sup> eva aññathattam<sup>13</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvakā tasmim pi nibbindati, tasmim nibbindanto<sup>14</sup> agge virajjati, pageva hinasmim.

2. Yāvata bhikkhave candimasuriyā pariharanti, disā bhanti virocāmānā<sup>15</sup>, tāva sahasadhāloko, tasmim sahasadhāloke sahasaṃ candānam, sahasaṃ suriyānam, sahasaṃ Sinerupabbatarājanam, sahasaṃ Jambudīpānam, sahasaṃ Aparagoyānānam<sup>16</sup>, sahasaṃ Uttarakurūnam, sahasaṃ Pubbavidehānam<sup>17</sup>, cattāri mahāsamuddasahasāni<sup>18</sup>, cattāri mahārājasahasāni, sahasaṃ Cātummahārājikānam<sup>19</sup>, sahasaṃ Tāvatisānam, sahasaṃ Yāmānam, sahasaṃ Tusitānam<sup>20</sup>, sahasaṃ<sup>12</sup> Nimmānaratīnam<sup>12</sup>, sahasaṃ<sup>12</sup> Paranimmitavasavattīnam<sup>21</sup>, sahasaṃ Brahma-lokānam; yāvata bhikkhave sahasalokadhātu<sup>22</sup>, Mahābrahmā

<sup>1</sup> M<sub>6</sub> evam; T. M<sub>7</sub> etam. <sup>2</sup> T. M<sub>7</sub> vya°; T. °yya.

<sup>3</sup> M. Ph. hi; M<sub>7</sub> katam. <sup>4</sup> T. M<sub>7</sub> vya°; M<sub>6</sub> katam.

<sup>5</sup> T. eva so. <sup>6</sup> T. c'ev' assa; M<sub>7</sub> c'ev' etassa.

<sup>7</sup> omitted by T. M<sub>7</sub>. <sup>8</sup> T. M<sub>7</sub> °yyathā.

<sup>9</sup> M. °di; in M. Ph. often written with double-s.

<sup>10</sup> M. Ph. T. M<sub>6</sub> M<sub>7</sub> °te. <sup>11</sup> M. Ph. °di.

<sup>12</sup> omitted by S.

<sup>13</sup> T. °thatattham; M. Ph. °tattham; M<sub>6</sub> attham for aññā°, atthi. <sup>14</sup> T. M<sub>7</sub> °nde. <sup>15</sup> T. M<sub>6</sub> M<sub>7</sub> virocānā.

<sup>16</sup> M. Ph. °yānam; T. °godānam; M<sub>7</sub> °godhānīnam.

<sup>17</sup> T. continues: kho bh° atth' eva and so on, omitting all the rest.

<sup>18</sup> S. °nam. <sup>19</sup> M. Cātuma°; Ph. Catuma°

<sup>20</sup> M. Ph. Tussī°

<sup>21</sup> omitted by S.; M. Ph. continues: Dasa yimāni bh° ka-siṇāyatanāni. <sup>22</sup> M<sub>6</sub> M<sub>7</sub> sahasi°

tattha aggam akkhāyati. Mahābrahmuno pi kho bhikkhave atth' eva aññathattam<sup>1</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>2</sup> agge virajjati, pageva hīnasmim.

3. Hoti so bhikkhave samayo<sup>3</sup>, yam ayaṃ loko samvattati, samvattamāne bhikkhave loka yebhuyyena sattā ābhassara-vattanikā<sup>4</sup> bhavanti. Te tattha honti manomayā pīti-bhakkhā<sup>5</sup> sayampabbhā antalikkhe carā subhaṭṭhāyino<sup>6</sup> ciraṃ dīgham addhānam tiṭṭhanti. Samvattamāne bhikkhave loka ābhassarā devā aggam akkhāyanti<sup>7</sup>. ābhassarānam pi kho bhikkhave devānam atth' eva aññathattam<sup>8</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim<sup>9</sup> nibbindanto<sup>9</sup> agge virajjati, pageva hīnasmim<sup>10</sup>.

4. Dasa yimāni<sup>11</sup> bhikkhave kaṣiṇāyatanāni. Katamāni dasa?

Paṭhavikasiṇam eko sañjānāti uddham adho tiriyaṃ advayaṃ appamāṇam. Āpokasiṇam eko sañjānāti . . .<sup>12</sup> Tejokasiṇam eko sañjānāti . . . Vāyokasiṇam eko sañjānāti . . . Nilakasiṇam eko sañjānāti . . . Pitakasiṇam eko sañjānāti . . . Lohitakasiṇam eko sañjānāti . . . Odātakasiṇam eko sañjānāti . . . Ākāsakasiṇam eko sañjānāti . . . Viññānakasiṇam eko sañjānāti uddham adho tiriyaṃ advayaṃ appamāṇam.

Imāni kho bhikkhave dasa kaṣiṇāyatanāni.

5. Etad aggam bhikkhave imesaṃ dasannaṃ kaṣiṇāyatanānaṃ, yad idaṃ viññānakasiṇam eko sañjānāti uddham adho tiriyaṃ advayaṃ appamāṇam. Evaṃsaññino pi kho bhikkhave santi sattā. Evaṃsaññinaṃ pi kho bhikkhave sattānam atth' eva aññathattam<sup>13</sup>, atthi vipariṇāmo. Evaṃ

<sup>1</sup> T. 'tattam. <sup>2</sup> M, 'ndo; T. *has a blunder*.

<sup>3</sup> M, *pathamasa*<sup>o</sup> <sup>4</sup> T. M, *ābhassaravasava*<sup>o</sup>

<sup>5</sup> T. *pitimayā bhakkhā*. <sup>6</sup> M, *subhaṭṭhāyino*.

<sup>7</sup> S. 'yati. <sup>8</sup> T. *aññattam*.

<sup>9</sup> T. *tasmim pi nibbinde*; M, 'ndati.

<sup>10</sup> S. *'min ti*. <sup>11</sup> T. *imāni*. <sup>12</sup> M. *la*; Ph. *pa*.

<sup>13</sup> M. Ph. *'tattham*.



passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim<sup>1</sup> nibbindanto<sup>2</sup> agge virajjati, pageva hīnasmim.

6. Aṭṭh' imāni bhikkhave abhikkhāyatanāni. Katamāni aṭṭha?

Ajjhattam rūpasānī<sup>3</sup> eko bahiddhā rūpāni passati parittāni suvaṇṇadubbhaṇṇāni. Tāni<sup>4</sup> abhikkhuyya jānāmi passāmi ti evaṃsaṇī<sup>5</sup> hoti. Idam paṭhamam abhikkhāyatanam.

Ajjhattam rūpasānī<sup>3</sup> eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbhaṇṇāni, tāni<sup>4</sup> abhikkhuyya jānāmi passāmi ti evaṃsaṇī<sup>5</sup> hoti. Idam duttiyam abhikkhāyatanam.

Ajjhattam arūpasānī<sup>4</sup> eko bahiddhā rūpāni passati parittāni suvaṇṇadubbhaṇṇāni, tāni abhikkhuyya jānāmi passāmi ti evaṃsaṇī<sup>5</sup> hoti. Idam tatiyam abhikkhāyatanam.

Ajjhattam arūpasānī<sup>4</sup> eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbhaṇṇāni, tāni abhikkhuyya jānāmi passāmi ti evaṃsaṇī<sup>5</sup> hoti. Idam catuttham abhikkhāyatanam.

Ajjhattam arūpasānī<sup>4</sup> eko bahiddhā rūpāni passati nilāni nilavaṇṇāni nilanidassanāni nilanibhāsāni. Seyyathā pi nāma ummāpuppham<sup>5</sup> nilam nilavaṇṇam nilanidassanam nilanibhāsam, seyyathā<sup>6</sup> vā<sup>6</sup> pana tam<sup>2</sup> vattham bārāṇaseyyakam ubhatobhāgavimattam nilam nilavaṇṇam nilanidassanam nilanibhāsam: evam evam<sup>7</sup> ajjhataṃ arūpasānī eko bahiddhā rūpāni passati nilāni nilavaṇṇāni nilanidassanāni nilanibhāsāni, tāni abhikkhuyya jānāmi passāmi ti evaṃsaṇī<sup>5</sup> hoti. Idam pañcamam abhikkhāyatanam.

Ajjhattam arūpasānī<sup>4</sup> eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathā pi nāma kaṇṇikārapuppham pītam pītavaṇṇam pītanidassanam pītanibhāsam, seyyathā vā<sup>8</sup> pana tam<sup>2</sup> vattham

<sup>1</sup> T. tasmim pi nibbindo; M<sub>7</sub> 'ndo.

<sup>2</sup> omitted by T. <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> arūpa° <sup>4</sup> T. M<sub>6</sub> rūpa°

<sup>5</sup> Ph. S. ummārapu°; T. dammāpupphāni; M<sub>7</sub> ummātapupphā, both omitting nilam.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. add pi; M<sub>6</sub> omits vā, T. M<sub>7</sub> put it after vattham.

<sup>7</sup> T. M<sub>7</sub> eva.

<sup>8</sup> T. pi.

bārāṇaseyyakam ubhatobhāgavimaṭṭham pītam pītavaṇṇam pītanidassanam pītanibhāsam: evam evaṃ<sup>1</sup> ajjhataṃ arūpasāññi eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, tāni abhibhuyya jānāmi passāmi ti evaṃsaññi hoti. Idam chaṭṭham abhibhāyatanam.

Ajjhattam arūpasāññi eko bahiddhā rūpāni passati lohita-kāni lohita-kavaṇṇāni lohitanidassanāni lohitananibhāsāni. Seyyathā pi nāma bandhujīvakapuppham<sup>2</sup> lohita-kam lohita-kavaṇṇam lohitanidassanam lohitananibhāsam, seyyathā<sup>3</sup> vā<sup>3</sup> pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham lohita-kam lohita-kavaṇṇam lohitanidassanam lohitananibhāsam: evam evaṃ<sup>4</sup> ajjhataṃ arūpasāññi eko bahiddhā rūpāni passati lohita-kāni lohita-kavaṇṇāni lohitanidassanāni lohitananibhāsāni, tāni abhibhuyya jānāmi passāmi ti evaṃsaññi hoti. Idam sattamaṃ abhibhāyatanam.

Ajjhattam arūpasāññi eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni<sup>5</sup>. Seyyathā pi nāma osadhitārakā odātā odātavaṇṇā odātanidassanāni odātanibhāsāni, seyyathā vā<sup>3</sup> pana taṃ<sup>6</sup> vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātāni odātavaṇṇam odātanidassanam odātanibhāsam: evam evaṃ ajjhataṃ arūpasāññi eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmi ti evaṃsaññi hoti. Idam aṭṭhamam abhibhāyatanam.

Imāni kho bhikkhave aṭṭha abhibhāyatanāni.

7. Etad aggaṃ bhikkhave imesaṃ aṭṭhanam abhibhāyatanānam, yad idam ajjhataṃ arūpasāññi<sup>7</sup> eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmi ti evaṃsaññi hoti. Evaṃsaññino<sup>8</sup> pi kho bhikkhave santi sattā. Evaṃsaññīnam pi kho bhikkhave sattānam atth' eva

<sup>1</sup> M. Ph. S. bandha°    <sup>2</sup> M<sub>6</sub> adds pi.

<sup>3</sup> T. pi.    <sup>4</sup> M. eva.

<sup>5</sup> M<sub>6</sub> continues: tāni abhi° and so on.

<sup>6</sup> omitted by T.    <sup>7</sup> Ph. adds yam.

<sup>8</sup> Ph. °saññi; M<sub>6</sub> has no ca evaṃsaññi bh° santi sattā.

aññathattam<sup>1</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>2</sup> agge virajjati, pageva hīnasmim.

8. Catasso imā bhikkhave paṭipadā. Katamā<sup>3</sup> catasso?

Dukkhā paṭipadā dandhabhīṇā, dukkhā paṭipadā khippabhiṇṇā, sukhā paṭipadā dandhabhiṇṇā, sukhā paṭipadā khippabhiṇṇā.

Imā kho bhikkhave catasso paṭipadā.

9. Etad aggam bhikkhave imāsam catunnam paṭipadānam, yad idam sukhā paṭipadā khippabhiṇṇā. Evaṃpaṭipannā pi kho bhikkhave santi sattā. Evaṃpaṭipannānam pi kho<sup>4</sup> bhikkhave sattānam atth<sup>5</sup> eva aññathattam<sup>6</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>6</sup> agge virajjati, pageva hīnasmim.

10. Catasso imā bhikkhave saṇṇā. Katamā catasso?

Parittam eko sañjānāti, mahaggatam eko sañjānāti, appamāṇam eko sañjānāti, 'natthi kiñci' ti ākiñcānūyatanam eko sañjānāti.

Imā kho bhikkhave catasso saṇṇā.

11. Etad aggam bhikkhave imāsam catunnam saṇṇānam, yad idam 'natthi kiñci' ti ākiñcānūyatanam eko sañjānāti. Evaṃsaṇṇino<sup>7</sup> pi kho bhikkhave santi sattā. Evaṃsaṇṇinānam pi kho bhikkhave sattānam atth<sup>8</sup> eva aññathattam<sup>9</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto agge virajjati, pageva hīnasmim.

12. Etad aggam bhikkhave bahirakānam dīṭṭhigatānam, yad idam 'no c'assam<sup>10</sup>, no ca me siyā, na bhavissāmi, na me bhavissati' ti. Evaṃdīṭṭhino bhikkhave etaṃ<sup>11</sup> paṭikaṅkham<sup>12</sup>: yā cāyam<sup>13</sup> bhavē appaṭikulyatā, sē<sup>13</sup> c'assa

<sup>1</sup> M. °tattham; Ph. °tattam. <sup>2</sup> T. M<sub>7</sub> °nde.

<sup>3</sup> M<sub>6</sub> has only khippabhiṇṇā, omitting all the rest.

<sup>4</sup> omitted by M<sub>6</sub>. <sup>5</sup> M. °tattham; Ph. °tattham.

<sup>6</sup> T. pi °nde; M<sub>7</sub> pi °ndo. <sup>7</sup> T. °samṇi.

<sup>8</sup> Ph. °tattham. <sup>9</sup> T. M<sub>7</sub> c'assa. <sup>10</sup> T. evam.

<sup>11</sup> T. M<sub>6</sub> M<sub>7</sub> °khā. <sup>12</sup> T. M<sub>6</sub> M<sub>7</sub> 'va 'yam; S. adds tassa.

<sup>13</sup> omitted by T.; M<sub>6</sub> M<sub>7</sub> yā v'assa.

na bhavissati<sup>1</sup>, yā cāyaṃ<sup>2</sup> bhavanirodhe patikulyatā<sup>3</sup>, sā c'assa na bhavissati<sup>4</sup> ti<sup>5</sup>. Evamdiṭṭhino pi kho bhikkhave santi sattā. Evamdiṭṭhinam pi kho bhikkhave sattānam atth' eva aññathattam<sup>6</sup>, atthi vipariṇāmo. Evam passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto agge virajjati, pageva hinasmim.

13. Santi bhikkhave eke samaṇabrāhmaṇā . . . param-atthavisuddhim<sup>7</sup> paññāpentī<sup>8</sup>.

14. Etad aggaṃ bhikkhave paramatthavisuddhim<sup>7</sup> paññāpentānam<sup>8</sup>, yad idaṃ sabbaso akiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Te tad abhiññāya tassa sacchikiriyāya dhammaṃ desenti. Evamvādino pi kho bhikkhave santi sattā. Evamvadinam pi kho bhikkhave sattānam atth' eva aññathattam<sup>9</sup>, atthi vipariṇāmo. Evam passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>10</sup> agge virajjati, pageva hinasmim.

15. Santi bhikkhave eke samaṇabrāhmaṇā . . .<sup>11</sup> paramadiṭṭhadhammanibbānam paññāpentī<sup>12</sup>.

16. Etad aggaṃ bhikkhave paramadiṭṭhadhammanibbānam paññāpentānam<sup>12</sup>, yad idaṃ channam phassāyatanaṇam samudayaṇ ca atthaṅgamaṇ<sup>13</sup> ca assādaṇ ca ādinavaṇ ca nissaraṇaṇ ca yathābhūtam viditvā anupadā - vimokho. Evamvādin<sup>14</sup> kho maṃ bhikkhave evamakkhāyim<sup>15</sup> eke samaṇabrāhmaṇā asatā tucchā musā abhūtena<sup>16</sup> abbhācikkhanti 'na<sup>17</sup> samaṇo Gotamo kāmānam pariññam paññāpeti<sup>12</sup>, na rūpānam pariññam paññāpeti<sup>12</sup>, na vedanānam pariññam paññāpeti<sup>12</sup> ti<sup>18</sup>.

<sup>1</sup> Ph. bhavissa. <sup>2</sup> M<sub>7</sub> vāham; S. adds tassa.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °tāya; S. pati<sup>o</sup> <sup>4</sup> M. Ph. bhavissa.

<sup>5</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>. <sup>6</sup> M. °tattam; Ph. °tattham.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. paramayakkhavi<sup>o</sup> <sup>8</sup> M. M<sub>6</sub>. S. pañña<sup>o</sup>

<sup>9</sup> Ph. °tattam. <sup>10</sup> T. M<sub>7</sub> °ndo.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> diṭṭhadhammanibbānavādā te.

<sup>12</sup> M. S. pañña<sup>o</sup>; Ph. pañña<sup>o</sup> and pañña<sup>o</sup>

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> atthag<sup>o</sup> <sup>14</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> °di.

<sup>15</sup> M. M<sub>6</sub> °yi. <sup>16</sup> M. Ph. °tā.

<sup>17</sup> Ph. puts na before kāmānam. <sup>18</sup> omitted by Ph.

17. Kāmānañ cāhaṃ<sup>1</sup> bhikkhave pariññaṃ paññāpemi<sup>2</sup>, rūpānañ<sup>3</sup> ca pariññaṃ paññāpemi<sup>2</sup>, vedanānañ ca pariññaṃ paññāpemi<sup>2</sup>, diṭṭhī<sup>4</sup> eva dhamme nicchāto nibbuto sitibhūto anupāda-parinibbānaṃ paññāpemi<sup>2</sup> ti.

## XXX.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tena kho pana samayena rājā Pasenadi<sup>4</sup> Kosalo uyyodhikāya<sup>5</sup> nivatto hoti vijitasahgāmo<sup>6</sup> laddhādhippāyo. Atha kho rājā Pasenadi Kosalo yenārāmo tena pāyāsi. Yāvatikā yānassa bhūmi, yānena<sup>7</sup> gantvā<sup>7</sup> yānā paccorohitvā pattiko<sup>8</sup> va ārāmaṃ pāvīsi.

2. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā Pasenadi Kosalo yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad avoca 'kaṃhaṃ<sup>8</sup> nu kho bhante Bhagavā etarahi viharati araham sammāsambuddho, dassanakāmā hi mayaṃ bhante taṃ<sup>9</sup> Bhagavantaṃ arahantaṃ sammāsambuddhaṃ' ti. 'Eso mahārāja vihāro<sup>10</sup> samvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno ālindaṃ<sup>11</sup> pavisitvā ukkāsitvā aggaḷaṃ<sup>12</sup> ākotehi. Vivarissati te Bhagavā dvāraṇ' ti.

3. Atha kho rājā Pasenadi<sup>13</sup> Kosalo yena so vihāro samvutadvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ<sup>11</sup> pavisitvā ukkāsitvā aggaḷaṃ ākotesi<sup>14</sup>. Vivari Bhagavā dvāraṃ. Atha kho rājā Pasenadi Kosalo vihāraṃ<sup>15</sup> pavisitvā Bhagavato pādesu sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati pāṇihi ca parisambāhati nāmañ ca sāveti 'rājāhaṃ bhante Pasenadi Kosalo, rājāhaṃ

<sup>1</sup> T. M<sub>6</sub>. M, kho 'haṃ.

<sup>2</sup> M. S. pañña°; Ph. pañña° and pañña°

<sup>3</sup> M<sub>6</sub> omits all from rūpānañ to diṭṭhī eva.

<sup>4</sup> M. Ph. °di throughout. <sup>5</sup> M. °kā. <sup>6</sup> S. jita°

<sup>7</sup> Ph. yānenāg° <sup>8</sup> T. kathan.

<sup>9</sup> T. M, te; omitted by M. Ph. S. <sup>10</sup> T. M<sub>6</sub>. M, anto-vihāro. <sup>11</sup> M. S. al°; Ph. al° and al°

<sup>12</sup> T. M<sub>6</sub>. M, aggaḷaṃ always. <sup>13</sup> T. Pasenādi repeatedly.

<sup>14</sup> M. °ti. <sup>15</sup> omitted by M. Ph.

bhante Pasenadi Kosalo' ti. 'Kam pana tvaṃ mahārāja atthavasam sampassamāno<sup>1</sup> inasmim sarire evarūpaṃ paramanipaccākāraṃ<sup>2</sup> karosi, mettupahāraṃ<sup>3</sup> upadaṃsesi' ti?

4. Kataññutaṃ kho ahaṃ bhante kataveditaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi. Bhagavā hi<sup>4</sup> bhante bahujanahitāya paṭipanno bahujanasukhāya bahun<sup>5</sup> janassa<sup>5</sup> ariye<sup>6</sup> ñāye<sup>7</sup> paṭiṭṭhāpitā, yad idam kalyāṇadhammatāya kusaladhammatāya. Yam pi bhante Bhagavā bahujanahitāya paṭipanno bahujanasukhāya bahun<sup>8</sup> janassa<sup>8</sup> ariye<sup>6</sup> ñāye<sup>9</sup> paṭiṭṭhāpitā, yad idam kalyāṇadhammatāya kusaldhammatāya: imam<sup>10</sup> pi kho ahaṃ bhante atthavasam sampassamāno<sup>11</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

5. Puna ca paraṃ bhante Bhagavā silavā buddhasilo ariyasilo kusalasilo<sup>12</sup> kusalasilena<sup>13</sup> samannāgato<sup>13</sup>. Yam pi bhante Bhagavā silavā buddhasilo ariyasilo kusalasilo<sup>12</sup> kusalasilena<sup>13</sup> samannāgato<sup>13</sup>: imam<sup>14</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

6. Puna ca paraṃ bhante Bhagavā digharattaṃ ārañña-ko<sup>15</sup> araññavanapatthāni<sup>16</sup> pantāni senāsanaṇi paṭisevati. Yam pi bhante Bhagavā digharattaṃ ārañña-ko<sup>15</sup> arañña-

<sup>1</sup> T. sampho° *always*; M<sub>6</sub> M<sub>7</sub> *nearly always*.

<sup>2</sup> M. Ph. S. °nipaccakāraṃ *always*.

<sup>3</sup> Ph. mitt<sup>o</sup> *throughout*.

<sup>4</sup> T. M<sub>6</sub> M<sub>7</sub> *add me*.

<sup>5</sup> S. bahujanahitāya; T. bahujanano janatā (*sic*); M<sub>6</sub> bahuano janatā; M<sub>7</sub> bahun<sup>o</sup> janatā.

<sup>6</sup> S. ariya°; T. M<sub>7</sub> kāye.

<sup>8</sup> S. bahujanahitāya; T. bahujanatā; M<sub>6</sub> bahuano janatā; M<sub>7</sub> bahujanatā.

<sup>9</sup> T. M<sub>7</sub> kāye; *omitted by M.*

<sup>10</sup> M. Ph. M<sub>6</sub> S. idam; T. yam.

<sup>11</sup> M. sampho°

<sup>12</sup> Ph. °silo; *omitted by M.*

<sup>13</sup> *omitted by Ph.*

<sup>14</sup> M. M<sub>7</sub> S. idam.

<sup>15</sup> M. Ph. T. ar°; M<sub>6</sub> *adds* 'va.

<sup>16</sup> M. Ph. °pattāni; T. M<sub>6</sub> M<sub>7</sub> āraññake (M<sub>6</sub> āraññe) vanapatthāni.

<sup>17</sup> M. Ph. M<sub>6</sub> ar°

vanapatthāni<sup>1</sup> pantāni senāsanāni paṭisevati: imam<sup>2</sup> pi kho ahaṃ bhante atthavaśaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

7. Puna ca paraṃ bhante Bhagavā santuṭṭho itaritaracivarapiṇḍapātāsenūsanagilānapaccayabhesajjaparikkhārena. Yam pi bhante Bhagavā santuṭṭho itaritaracivarapiṇḍapātāsenūsanagilānapaccayabhesajjaparikkhārena: imam<sup>2</sup> pi kho ahaṃ bhante atthavaśaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi. mettupahāraṃ upadaṃsemi.

8. Puna ca paraṃ bhante Bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa. Yam pi bhante Bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa: imam<sup>3</sup> pi kho ahaṃ bhante atthavaśaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

9. Puna ca paraṃ bhante Bhagavā, yāyaṃ kathā abhisallekhikā<sup>4</sup> cetovivaraṇasappāyā, seyyathidaṃ appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā silakathā samādhikathā paññākathā vimuttikathā vimuttiñāpadassanakathā, evarūpiyā<sup>5</sup> kathāya nikāmalābhi akicchalābhi akasiralābhi. Yam pi bhante Bhagavā, yāyaṃ kathā abhisallekhikā<sup>4</sup> cetovivaraṇasappāyā, seyyathidaṃ appicchakathā . . . pe<sup>6</sup> . . . vimuttiñāpadassanakathā, evarūpiyā kathāya nikāmalābhi akasiralābhi: imam<sup>2</sup> pi kho ahaṃ bhante atthavaśaṃ sampassamāno<sup>7</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

10. Puna ca paraṃ bhante Bhagavā catunnaṃ jhānaṇaṃ abhicetasikānaṃ<sup>8</sup> diṭṭhadhammasukhavihārānaṃ nikāma-

<sup>1</sup> M. Ph. °pattāni; T. M, āraṇṇe (M<sub>6</sub> araṇṇe) vanapatthāni (M<sub>6</sub>, M, °patthāni).

<sup>2</sup> M. S. idam. <sup>3</sup> M. T. S. idam.

<sup>4</sup> Ph. abhisamle° <sup>5</sup> M. S. °rūpāya.

<sup>6</sup> M. la; Ph. pa. <sup>7</sup> T. samph° <sup>8</sup> S. ābhi°

lābhi akicchalābhi akasiralābhi. Yam pi bhante Bhagavā catunnaṃ jhānaṃ abhicetasikānaṃ<sup>1</sup> diṭṭhadhammasukhavihāraṇaṃ nikāmalābhi akicchalābhi akasiralābhi: imam<sup>2</sup> pi kho ahaṃ bhante atthavaṣaṃ sampassamāno<sup>3</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṇsemi.

11. Puna ca paraṃ bhante Bhagavā anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣaṃ<sup>4</sup> pi jātiyo timsaṃ pi jātiyo cattāṣisaṃ<sup>5</sup> pi jātiyo paññāsaṃ pi jātiyo jātisatam pi jātisahassaṃ pi jātisatasahassaṃ pi aneke pi samvattakappe, aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evamsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra<sup>6</sup> uppādiṃ<sup>6</sup>, tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evamsukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idh' upaṇno<sup>7</sup> ti: iti sākāraṃ sa-uddesaṃ<sup>7</sup> anekavihiṭaṃ pubbenivāsaṃ anussarati. Yam pi bhante Bhagavā anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>8</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>7</sup> anekavihiṭaṃ pubbenivāsaṃ anussarati: imam<sup>9</sup> pi kho ahaṃ bhante atthavaṣaṃ sampassamāno<sup>3</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṇsemi.

12. Puna ca paraṃ bhante Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena<sup>10</sup> satte passati cavamāne upapajjamāne<sup>11</sup> hīne paṇite suvaṇṇe dubbanne duggate yathākammupage satte pajānāti 'ime vata<sup>12</sup> bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena<sup>13</sup> samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḥ

<sup>1</sup> S. ābhi<sup>o</sup>      <sup>2</sup> M. S. idam; Ph. idam *corr.* to imam.

<sup>3</sup> T. samph<sup>o</sup>      <sup>4</sup> T. M<sub>6</sub>, M<sub>7</sub>, viṣatim.

<sup>5</sup> T. M<sub>6</sub>, M<sub>7</sub>, °rīsaṃ.      <sup>6</sup> T. amutrāsīṃ uppādiṃ.

<sup>7</sup> T. vu<sup>o</sup>      <sup>8</sup> M. la: Ph. pa.      <sup>9</sup> M. M<sub>7</sub>, S. idam.

<sup>10</sup> M. Ph. °mānussakena.      <sup>11</sup> T. M<sub>6</sub>, M<sub>7</sub>, upapj<sup>o</sup>

<sup>12</sup> T. vā pana.

<sup>13</sup> T. M<sub>6</sub>, M<sub>7</sub>, vacī || pe || ariyānaṃ.



micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bheda parammarañā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapannā<sup>1</sup>; ime vā pana bhonto satta kāyasucaritena samannāgatā vacīsucaritena<sup>2</sup> samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bheda parammarañā sugatīṃ saggaṃ lokāṃ upapannā<sup>3</sup> ti: iti dibbena cakkhunā visuddhena atikkantamānusakena<sup>4</sup> satte passati<sup>5</sup> cavamāne upapajjamāne<sup>6</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti. Yaṃ pi bhante Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena<sup>7</sup> . . .<sup>8</sup> yathākammupage satte pajānāti: imam<sup>9</sup> pi kho ahaṃ bhante atthavaṣaṃ sampassamāno<sup>10</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi. mettupahāraṃ upadaṃsemi.

13. Puna ca paraṃ bhante Bhagavā āsavānaṃ khayā anāsavaṃ cetovīnuttīṃ paññāvimuttīṃ dīṭṭhī<sup>1</sup> eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Yaṃ pi bhante Bhagavā āsavānaṃ khayā<sup>2</sup> . . . pe<sup>3</sup> . . . sacchikatvā upasampajja viharati: imam<sup>4</sup> pi kho ahaṃ bhante atthavaṣaṃ sampassamāno<sup>5</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

14. 'Handa<sup>12</sup> dāni mayaṃ bhante gacchāma bahukiccā mayaṃ bahukaraṇīyā' ti. 'Yassa dāni tvaṃ mahārāja kālaṃ maññasi' ti.

Atha kho rājā Pasenadi Kosalo utthāyāsanaṃ Bhagavan-taṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi ti.

Mahāvaggo tatiyo.

Tatr<sup>13</sup> uddānaṃ:

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> uppannā.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> vacī | pe | mano | pe | ariyānaṃ.

<sup>3</sup> M. Ph. 'mānussakena. <sup>4</sup> M. continues: pa || yathā<sup>5</sup>

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajjī<sup>6</sup> . . . <sup>6</sup> M. pa; S. pe.

<sup>7</sup> M. S. idam. <sup>8</sup> T. sampho

<sup>9</sup> M. Ph. S. add anāsavaṃ ceto<sup>10</sup>; S. adds also paññā<sup>11</sup>

<sup>10</sup> M. la; Ph. pa. <sup>11</sup> M. T. sampho

<sup>12</sup> M<sub>6</sub>. M<sub>7</sub> add ca. <sup>13</sup> S. tass'.

Sihādhinuttikāyena<sup>1</sup> Cundena<sup>2</sup> kasīnena<sup>3</sup> ca  
Kālī<sup>4</sup> dve<sup>5</sup> mahāpañhā<sup>6</sup> Kosalehi<sup>7</sup> pare<sup>8</sup> duve<sup>9</sup> ti.

## XXXI.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkani, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavantam etad avoca: —

2. Kati nu kho bhante atthavase paṭicca Tathāgatassa sāvakanāṃ sikkhāpadaṃ paññattaṃ, pātimokkham<sup>10</sup> uddiṭṭhaṃ ti? Dasa kho Upāli atthavase paṭicca Tathāgatena sāvakanāṃ sikkhāpadaṃ paññattaṃ, pātimokkham uddiṭṭhaṃ. Katame dasa?

3. Saṅghasutṭhutaṃ saṅghaphāsutāya<sup>11</sup> dummaṅkūnaṃ<sup>12</sup> puggalanāṃ niggahāya pesalanāṃ bhikkhūnaṃ phāsuvihārāya diṭṭhadhammikanāṃ āsavānaṃ samvarāya samparāyikanāṃ āsavānaṃ paṭighātāya appasannānaṃ pasādāya pasannānaṃ bhuyobhāvāya saddhammaṭṭhitiyā vinayanuggahāya.

Ime kho Upāli dasa atthavase paṭicca Tathāgatena sāvakanāṃ sikkhāpadaṃ paññattaṃ pātimokkham uddiṭṭhaṃ ti.

4. Kati nu kho bhante pātimokkhatṭhapanā<sup>13</sup> ti<sup>14</sup>? Dasa kho Upāli pātimokkhatṭhapanā<sup>15</sup>. Katame dasa?

5. Pārājiko tassam parisāyaṃ nisinno hoti. Pārājika-kathā vippakatā hoti. Anupasampanno tassam parisāyaṃ

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> Sihavi<sup>o</sup>; T. Sihavi<sup>o</sup>

<sup>2</sup> S. Cundo; T. M<sub>6</sub> Puno (sic); M<sub>6</sub> Punne ca.

<sup>3</sup> T. na; M<sub>6</sub> na satte; M<sub>7</sub> na ca ta satte.

<sup>4</sup> T. M<sub>6</sub> Kāla; M<sub>7</sub> Kālam.

<sup>5</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>6</sup> T. M<sub>7</sub> pamūe; M<sub>6</sub> pamūa.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> lena.

<sup>8</sup> S. apare; T. M<sub>6</sub>. M<sub>7</sub> te.

<sup>9</sup> S. dve; T. M<sub>6</sub>. M<sub>7</sub> dasā.

<sup>10</sup> Ph. pāṭi<sup>o</sup> throughout.

<sup>11</sup> omitted by M<sub>6</sub>.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> dummaṅkūnaṃ.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> panāni.

<sup>14</sup> omitted by T.

<sup>15</sup> T. M<sub>6</sub> panāni.

nisinno hoti. Anupasampannakathā vippakatā hoti. Sikkham<sup>1</sup> paccakkhātako tassam parisāyam nisinno hoti. Sikkham<sup>1</sup> paccakkhātakathā vippakatā hoti. Paṇḍako tassam parisāyam nisinno hoti. Paṇḍakakathā vippakatā hoti. Bhikkhumidūsako tassam parisāyam nisinno hoti. Bhikkhumidūsakakathā vippakatā hoti.

Ime kho Upāli dasa pātimokkhaṭṭhapanā<sup>2</sup> ti.

## XXXII.

1. Katīhi nu kho bhante dhammehi samannāgato bhikkhu ubbāhikāya<sup>3</sup> sammammitabbo ti? Dasahi kho Upāli dhammehi samannāgato bhikkhu ubbāhikāya sammammitabbo.

Katamehi dasahi?

2. Idh' Upāli bhikkhu silavā hoti, pātimokkhasamvara-samvuto viharati ācāragocarasampanno, anumattesu<sup>4</sup> vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesn. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇa majjhe kalyāṇa pariyosānakalyāṇa sātthaṃ savyaṇjanam kevalaparipuṇṇam parisuddham brahmacariyam abhivadanti, tathārūpāssa<sup>5</sup> dhammā bahussutā honti dhātā<sup>7</sup> vacasā paricīta<sup>8</sup> manasānupekkhitā dīṭṭhiyā suppaṭividdhā. Ubhayāni<sup>9</sup> kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattini<sup>10</sup> suvinicchitāni suttaso anuvyañjanaso. Vinaye kho pana tīto hoti asaṃhiro<sup>11</sup>. Paṭibalo hoti ubho atthapaccatthike<sup>12</sup> saññāpetum<sup>13</sup> nijjhāpetum<sup>14</sup> pekkhetum<sup>15</sup> pasādetum<sup>15</sup>. Adhikarānasamuppāda-

<sup>1</sup> T. sikkhā. <sup>2</sup> M<sub>6</sub> °panāni.

<sup>3</sup> M<sub>7</sub> ubbohi; M<sub>6</sub> uddhaggikāya. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti.

<sup>5</sup> M. S. anu° <sup>6</sup> Ph. M<sub>7</sub> °passa.

<sup>7</sup> M. Ph. dhātā throughout. <sup>8</sup> T. adds manasā paricīta.

<sup>9</sup> T. °yā. <sup>10</sup> M. °ttani; S. °ttāni. <sup>11</sup> T. M<sub>6</sub> °hiro.

<sup>12</sup> T. attham pacc°; M<sub>6</sub> atthike pacc°; M<sub>7</sub> atthakam pacc°

<sup>13</sup> T. M<sub>7</sub> aññāpetum; M. adds paññāpetum.

<sup>14</sup> T. nicchā°; M<sub>6</sub> nijjā°

<sup>15</sup> S. pekkhatum; T. pekkhatum; omitted by M<sub>6</sub>.

<sup>16</sup> T. M<sub>7</sub> pasādatum pasādetum; M<sub>6</sub> pasāditum pasā°

vūpasamakusalo<sup>1</sup> hoti, adhikarapaṇaṃ jānāti, adhikarapaṇa-mudayaṃ jānāti, adhikarapaṇa-nirodham<sup>2</sup> jānāti<sup>3</sup>, adhikarapaṇa-nirodhagāmininī<sup>4</sup> paṭipadaṃ jānāti<sup>5</sup>.

Imehi kho Upāli dasahi dhammehi samannāgato bhikkhu ubbhāhikāya sammannitabbo ti.

### XXXIII.

1. Katīhi nu kho bhante dhammehi samannāgatena bhikkhunā upasampādetabban ti<sup>6</sup>? Dasahi kho Upāli dhammehi samannāgatena bhikkhunā upasampādetabbam<sup>7</sup>. Katamehi dasahi?

2. Idh' Upāli bhikkhu sīlavā hoti, pātimokkhasaṃvara-saṃvuto viharati ācāragocarasampanno, anumattesu<sup>8</sup> vajjesu bhayaḍassāvī samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyoṣānakalyāṇā sāttham<sup>9</sup> savyañjanam<sup>10</sup> kevalaparipuṇṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpaṇa<sup>11</sup> dhammā bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitaṃ dīṭṭhiyā suppaṭividdhā. Pātimokkham kho paṇ' assa<sup>12</sup> vitthārena svāgataṃ<sup>13</sup> hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anuvyañjanaso. Paṭibalo hoti gilānaṃ upaṭṭhātum vā upaṭṭhāpetum vā. Paṭibalo hoti anabhiratiṃ vūpakāsetum vā vūpakāsa-petum vā. Paṭibalo hoti uppannam kukkuccaṃ dhammato vinodetum. Paṭibalo hoti uppannam dīṭṭhigataṃ dhammato vivecetum. Paṭibalo hoti adhisīle samādapetum. Paṭibalo hoti adhicitte samādapetum. Paṭibalo hoti adhipaññāya samādapetum.

Imehi kho Upāli dasahi dhammehi samannāgatena bhikkhunā upasampādetabban ti<sup>13</sup>.

<sup>1</sup> T. M<sub>6</sub> °samuppāda-upasama° <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> M. Ph. °ni; S. °nī. <sup>4</sup> T. M<sub>6</sub> pajānāti.

<sup>5</sup> M. Ph. omit ti. <sup>6</sup> M. Ph. °tabban ti.

<sup>7</sup> M. Ph. S. aṇu° <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> sātthā.

<sup>9</sup> T. M<sub>6</sub> °nā; M<sub>7</sub> °pa. <sup>10</sup> M. Ph. M<sub>7</sub> °passa.

<sup>11</sup> M. Ph. pana. <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> su-āg°

<sup>13</sup> omitted by Ph.

## XXXIV.

1. Katīhi nu kho bhante dhammehi samannāgatenā bhikkhūnā nissayo<sup>1</sup> dātabbo<sup>2</sup> ti<sup>2</sup>? . . . pe<sup>3</sup> . . . sāmaṇero<sup>4</sup> upatthāpetabbo<sup>4</sup> ti<sup>5</sup>? Dasahi kho Upāli dhammehi samannāgatenā bhikkhūnā sāmaṇero<sup>6</sup> upatthāpetabbo<sup>7</sup>. Katamehi dasahi?

2. Idh' Upāli bhikkhu sīlavā hoti . . . pe<sup>8</sup> . . . samādāya sikkhati sikkhāpadesu. Bahussuto<sup>9</sup> hoti<sup>9</sup> . . . pe . . .<sup>10</sup> dīṭṭhiyā suppaṭividdhā. Paṭimokkhaṃ kho paṇ' assa vitthārena svāgataṃ hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anuvyañjanaso. Paṭibalo hoti gilānaṃ upatthātum vā upatthāpetum vā. Paṭibalo hoti anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā. Paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetum. Paṭibalo hoti uppannaṃ dīṭṭhigataṃ dhammato vivecetum. Paṭibalo hoti adhisīle<sup>11</sup> samādapetum. Paṭibalo hoti adhicitte samādapetum. Paṭibalo hoti adhipaññāya samādapetum.

Imehi kho Upāli dasahi dhammehi samannāgatenā bhikkhūnā sāmaṇero<sup>12</sup> upatthāpetabbo ti.

## XXXV.

1. 'Saṅghabhedo saṅghabhedo' ti bhante vuccati. Kittāvatā nu kho bhante saṅgho bhinno hoti ti?

2. Idh' Upāli bhikkhū adhammaṃ dhammo ti dipenti, dhammaṃ<sup>13</sup> adhammo<sup>13</sup> ti<sup>13</sup> dipenti<sup>13</sup>, avinayaṃ<sup>14</sup> vinayo

<sup>1</sup> omitted by Ph.      <sup>2</sup> omitted by Ph. S.

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> omitted by M.

<sup>5</sup> omitted by M. Ph. T.      <sup>6</sup> M. nissayo.

<sup>7</sup> M. dātabbo.      <sup>8</sup> M. pa; omitted by Ph.

<sup>9</sup> omitted by M.

<sup>10</sup> M. pa; omitted by Ph. T.

<sup>11</sup> M. continues: pa | adhicitte adhipaññāya.

<sup>12</sup> M. has nissayo dātabbo ti, then the same Sutta is repeated for sāmaṇero upatthā<sup>o</sup> and so on.

<sup>13</sup> omitted by T.

<sup>14</sup> T. M., transpose this passage.

ti dipenti, vinayaṃ<sup>1</sup> avinayo ti dipenti, abhāsitaṃ alapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dipenti, bhāsitaṃ lapitaṃ Tathāgatenā abhāsitaṃ alapitaṃ Tathāgatenā ti dipenti, anāciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dipenti, āciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dipenti, appaṇṇattaṃ Tathāgatenā paṇṇattaṃ Tathāgatenā ti dipenti, paṇṇattaṃ Tathāgatenā appaṇṇattaṃ Tathāgatenā ti dipenti.

Te imehi dasahi vatthūhi avakassanti<sup>2</sup>, vavakassanti<sup>3</sup>, āvenikammāni<sup>4</sup> karonti, āvenipātimokkhaṃ<sup>5</sup> uddisanti<sup>6</sup>. Ettāvata kho Upāli saṅgho bhinno hoti ti.

### XXXVI.

1. 'Saṅghasāmaggi saṅghasāmaggi' ti bhante vuccati. Kittāvata nu kho bhante saṅgho samaggo hoti ti?

2. Idh' Upāli bhikkhū adhammaṃ adhammo ti dipenti, dhammaṃ dhammo ti dipenti, avinayaṃ avinayo ti dipenti, vinayaṃ vinayo ti dipenti, abhāsitaṃ alapitaṃ Tathāgatenā abhāsitaṃ alapitaṃ Tathāgatenā ti dipenti, bhāsitaṃ lapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dipenti, anāciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dipenti, āciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dipenti, appaṇṇattaṃ Tathāgatenā appaṇṇattaṃ Tathāgatenā ti dipenti, paṇṇattaṃ Tathāgatenā paṇṇattaṃ Tathāgatenā ti dipenti.

Te imehi dasahi vatthūhi na avakassanti, na vavakassanti<sup>6</sup>, na āvenikammāni<sup>4</sup> karonti, na āvenipātimokkhaṃ<sup>5</sup> uddisanti<sup>7</sup>. Ettāvata kho Upāli saṅgho samaggo hoti ti.

<sup>1</sup> T. M., transpose this passage.

<sup>2</sup> Ph. °kasanti.

<sup>3</sup> M. ava°; S. pava°; Ph. pavakasanti; omitted by T. M., only the Commentary has the right reading.

<sup>4</sup> S. āvenika°

<sup>5</sup> S. uddissanti; M., uddiṭṭhassanti.

<sup>6</sup> Ph. S. pava°; M. apa°; T. M., omit na vara°

<sup>7</sup> Ph. T. M., S. uddissanti.

## XXXVII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Ānando Bhagavantam etad avoca: —

2. 'Saṅghabhedo saṅghabhedo' ti bhante vuccati<sup>1</sup>. Kittāvatā nu kho bhante saṅgho bhinno hoti ti?

3. Idh' Ānanda bhikkhū adhammaṃ dhammo ti dipenti, dhammaṃ<sup>2</sup> adhammo<sup>2</sup> ti<sup>2</sup> dipenti<sup>2</sup>, avinayaṃ vinayo ti dipenti<sup>3</sup>, vinayaṃ avinayo ti dipenti, abhāsitaṃ alapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dipenti, bhāsitaṃ<sup>4</sup> lapitaṃ Tathāgatenā abhāsitaṃ alapitaṃ Tathāgatenā ti dipenti, anāciṇṇaṃ<sup>4</sup> Tathāgatenā āciṇṇaṃ<sup>5</sup> Tathāgatenā ti dipenti, āciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dipenti, appaṇṇattaṃ Tathāgatenā paṇṇattaṃ Tathāgatenā ti dipenti, paṇṇattaṃ Tathāgatenā appaṇṇattaṃ Tathāgatenā ti dipenti.

Te imehi dasahi vatthūhi avakassanti, vavakassanti<sup>6</sup>, āvenikamānā<sup>7</sup> karonti, āvenipātimokkhaṃ<sup>7</sup> uddisanti<sup>8</sup>. Ettāvatā kho Ānanda saṅgho bhinno hoti ti.

## XXXVIII.

1. Samaggaṃ pana bhante saṅghaṃ bhettvā<sup>9</sup> kiṃ so pasavati ti?

2. Kappatṭhiyaṃ<sup>10</sup> Ānanda kibbisam<sup>11</sup> pasavati ti.

3. Kiṃ pana bhante kappatṭhiyaṃ<sup>10</sup> kibbisam<sup>11</sup> ti?

4. Kappaṃ Ānanda nīrayamhi paccati ti.

<sup>1</sup> T. uccati. <sup>2</sup> omitted by T. M.

<sup>3</sup> M. continues: pa | paṇṇattaṃ and so on.

<sup>4</sup> T. omits this passage; M., only has abh<sup>o</sup> al<sup>o</sup> T<sup>o</sup> abh<sup>o</sup> al<sup>o</sup> T<sup>o</sup> di<sup>o</sup>

<sup>5</sup> M., anā<sup>o</sup>

<sup>6</sup> Ph. S. pava<sup>o</sup>; M. apa<sup>o</sup>; T. M., M., omit na vava<sup>o</sup>

<sup>7</sup> S. āvenika<sup>o</sup> <sup>8</sup> Ph. T. M., M., S. uddissanti.

<sup>9</sup> T. M., chetvā; M. Ph. bhinditvā. <sup>10</sup> M. Ph. 'kam.

<sup>11</sup> Ph. kipp<sup>o</sup>

Āpayiko nerayiko kappattho saṅghabhedako  
vaggarato adhammattho yogakkhemato<sup>1</sup> dhamsati<sup>2</sup>  
saṅghaṃ<sup>3</sup> samaggaṃ bhetvāna<sup>4</sup> kappam nirayamhi paccati ti.

## XXXIX.

1. 'Saṅghasāmaggī saṅghasāmaggi' ti bhante vuccati<sup>5</sup>.  
Kittavatā nu kho bhante saṅho samaggo hoti ti<sup>6</sup>?

2. Idh' Ānanda bhikkhū adhammaṃ adhammo ti dipenti,  
dhammaṃ dhammo ti dipenti, avinayaṃ avinayo ti dipenti,  
vinayaṃ vinayo ti dipenti, abhāsitaṃ alapitaṃ Tathāga-  
tena abhāsitaṃ alapitaṃ Tathāgatenā ti dipenti, bhāsitaṃ  
lapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti di-  
penti, anāciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti di-  
penti, āciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti di-  
penti, appaññattaṃ Tathāgatenā appaññattaṃ Tathāgatenā  
ti dipenti, paññattaṃ Tathāgatenā paññattaṃ Tathāgatenā  
ti dipenti.

Te imeli dasahi vatthūhi na avakassanti, na vavakas-  
santi<sup>7</sup>, na āvenikammāni<sup>8</sup> karonti, na āvenipātimokkhaṃ<sup>9</sup>  
uddisanti<sup>10</sup>. Ettavatā kho Ānanda saṅho samaggo hoti ti.

## XL.

1. Bhinnaṃ pana bhante saṅghaṃ samaggaṃ katvā kiṃ  
so pasavati ti?

2. Brahmaṇ Ānanda puññaṃ pasavati ti<sup>10</sup>.

3. Kiṃ pana bhante brahmaṇ puññaṃ ti?

4. Kappaṃ Ānanda saggamhi modati ti.

<sup>1</sup> M. Ph. mā. <sup>2</sup> M. Ph. padh°

<sup>3</sup> M. saṅgha°; T. samaggaṃ; M<sub>7</sub> saṅghamaggaṃ for  
so samaggaṃ.

<sup>4</sup> M. bhi°; T. M<sub>7</sub> che° <sup>5</sup> M. °ti ti.

<sup>6</sup> omitted by Ph.

<sup>7</sup> Ph. S. pava°; M. ava°; M<sub>7</sub> vakassanti; omitted by T. M<sub>6</sub>.

<sup>8</sup> S. āvenika° <sup>9</sup> T. M<sub>6</sub> M<sub>7</sub> S. uddissanti.

<sup>10</sup> omitted by S.



Sukhā saṅghassa sāmaggī samaggānañ ca<sup>1</sup> anuggaho  
samaggarato dhammattho yogakkhemā na dhamṣati  
saṅgham<sup>2</sup> samaggaṃ katvāna kappam saggaṃhi modati ti.

Upālivaggo<sup>3</sup> catuttho.

Tatr<sup>4</sup> uddānaṃ<sup>5</sup>:

Upāli<sup>6</sup> tthapana<sup>6</sup> ubbāho upasampadanissayena<sup>7</sup> ca<sup>8</sup>  
Sāmaṇero<sup>9</sup> ca dve bheda ānandehi apare<sup>10</sup> dve<sup>11</sup> ti<sup>12</sup>.

## XLI.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅk-  
kami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ  
nisīdi. Ekamantaṃ nisinnō kho āyasmā Upāli Bhaga-  
vantam etad avoca: —

2. Ko nu kho bhante hetu ko paccayo, yena saṅghe  
bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca<sup>13</sup> na  
phāsu viharanti ti?

3. Idh' Upāli bhikkhū adhammaṃ dhammo ti dipenti,  
dhammaṃ adhammo ti dipenti, avinayaṃ vinayo ti dipenti,  
vinayaṃ avinayo ti dipenti, abhāsitaṃ alapitaṃ Tathāga-  
tena bhāsitaṃ lapitaṃ Tathāgatenā ti dipenti, bhāsitaṃ  
lapitaṃ Tathāgatenā abhāsitaṃ alapitaṃ Tathāgatenā ti  
dipenti, anāciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti  
dipenti, āciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti  
dipenti, appaṇṇattaṃ Tathāgatenā paṇṇattaṃ Tathāgatenā

<sup>1</sup> M<sub>6</sub>. S. c.<sup>7</sup>

<sup>2</sup> T. saṅgha<sup>o</sup>; M<sub>7</sub> saṅghamaggaṃ for s<sup>o</sup> samaggaṃ.

<sup>3</sup> T. M<sub>7</sub> Vaggo. <sup>4</sup> S. tass'. <sup>5</sup> Ph. adds bhavati.

<sup>6</sup> T. M<sub>6</sub> Upāli vana; M<sub>7</sub> Upāli na; S. Upāli pana.

<sup>7</sup> M. 'yo; T. M<sub>6</sub> M<sub>7</sub> upavadantassa yena.

<sup>8</sup> omitted by M. T. M<sub>6</sub> M<sub>7</sub>. <sup>9</sup> T. M<sub>6</sub> M<sub>7</sub> saṅgho.

<sup>10</sup> T. M<sub>6</sub> M<sub>7</sub> aparena; M. Ph. pare. <sup>11</sup> M. Ph. duve.

<sup>12</sup> omitted by Ph. S.; M<sub>7</sub> pi. <sup>13</sup> omitted by S.

ti dipenti, paññattaṃ Tathāgatenā appaṇṇattaṃ Tathāgatenā ti dipenti.

Ayaṃ kho Upāli hetu ayaṃ paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca<sup>1</sup> na phāsu viharanti ti<sup>2</sup>.

## XLII.

1. Kati nu kho bhante vivādamūlāni ti?

2. Dasa kho Upāli vivādamūlāni. Katamāni dasa?

3. Idh' Upāli bhikkhū adhammaṃ dhammo ti dipenti, dhammaṃ adhammo ti dipenti, avinayaṃ vinayo ti dipenti, vinayaṃ avinayo ti dipenti, abhāsitaṃ alapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dipenti, bhāsitaṃ lapitaṃ Tathāgatenā abhāsitaṃ alapitaṃ Tathāgatenā ti dipenti, anāciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dipenti, āciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dipenti, appaṇṇattaṃ Tathāgatenā paññattaṃ Tathāgatenā ti dipenti, paññattaṃ Tathāgatenā appaṇṇattaṃ Tathāgatenā ti dipenti.

Imāni kho Upāli dasa vivādamūlāni ti.

## XLIII.

1. Kati nu kho bhante vivādamūlāni ti?

2. Dasa kho Upāli vivādamūlāni. Katamāni dasa?

3. Idh' Upāli bhikkhū anāpattiṃ<sup>3</sup> āpattiṃ ti dipenti, āpattiṃ<sup>3</sup> anāpattiṃ ti dipenti, lahukaṃ āpattiṃ garukāpatti<sup>4</sup> ti dipenti, garukāṃ āpattiṃ lahukāpatti ti dipenti, duṭṭhallaṃ āpattiṃ aduṭṭhallaṃ ti dipenti, aduṭṭhallaṃ āpattiṃ duṭṭhallaṃ ti dipenti, sāvasesaṃ āpattiṃ anavasesāpatti ti dipenti, anavasesaṃ āpattiṃ sāvasesāpatti ti

<sup>1</sup> omitted by S.

<sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M., transpose these two passages.

<sup>4</sup> T. M<sub>6</sub>. M., separate the two words, but the first one always terminates in 'am.

dipenti, sappatīkammaṃ āpattiṃ appatīkammāpatti ti dipenti, appatīkammaṃ āpattiṃ sappatīkammāpatti ti dipenti. Ināni kho Upāli dasa vivādamulāni ti.

## XLIV.

1. Ekaṃ samayaṃ Bhagavā Kusinārāyaṃ viharati bali-haraṇe<sup>1</sup> vanasaṇḍe<sup>2</sup>. Tatra kho Bhagavā bhikkhū āman-tesī: — Bhikkhave ti. Bhādante<sup>3</sup> ti te bhikkhū Bhaga-vato paccassosun. Bhagavā etad avoca: —

2. Codakena bhikkhave bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ paccavekkhitvā pañca dhamme ajjhattaṃ upatthapetvā<sup>4</sup> paro codetabbo. Katame pañca dhammā ajjhattaṃ paccavekkhitabbā?

3. Codakena bhikkhave bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: parisuddhakāyasamācāro nu kho 'mhi, parisuddhen' amhi kāyasamācārena samannāgato acchiddena appaṭimaṃsena, saṃvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhu pari-suddhakāyasamācāro hoti<sup>4</sup> parisuddhena kāyasamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro: iṅha tāva āyasmā kāyikaṃ sikkhassū ti. Iti 'ssa bhavanti vattāro.

4. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ: parisuddhavacī-samācāro nu kho 'mhi, parisuddhen' amhi vacīsamācārena samannāgato acchiddena appaṭimaṃsena, saṃvijjati nu kho me<sup>5</sup> eso<sup>5</sup> dhammo, udāhu no ti? No ce<sup>6</sup> bhikkhave bhikkhu parisuddhavacīsamācāro hoti parisuddhena vacīsamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro: iṅha tāva āyasmā vacāsikaṃ sikkhassū ti. Iti 'ssa bhavanti vattāro.

<sup>1</sup> Ph. ṇa°      <sup>2</sup> M. Ph. bhaddante.

<sup>3</sup> M. S. upatthā°

<sup>4</sup> S. omits hoti . . . acchiddena.

<sup>5</sup> Ph. m'eso.      <sup>6</sup> Ph. ca.

5. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbam: mettāṃ nu kho me<sup>1</sup> cittaṃ paccupaṭṭhitāṃ sabrahmacārisu anāghātāṃ<sup>2</sup>, samvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhuno mettāṃ<sup>3</sup> cittaṃ<sup>3</sup> paccupaṭṭhitāṃ hoti<sup>4</sup> sabrahmacārisu anāghātāṃ<sup>2</sup>, tassa bhavanti vattāro: iṅha tāva āyasmā sabrahmacārisu mettāṃ<sup>3</sup> cittaṃ<sup>3</sup> upaṭṭhapehi<sup>5</sup> ti. Iti 'ssa bhavanti vattāro.

6. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbam: bahussuto nu kho 'mhi sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sūttam savyañjanam kevalaparipunnam parisuddham brahmacariyam abhivadanti, tathārūpā<sup>6</sup> me dhammā bahussutā honti<sup>7</sup> dhātā<sup>8</sup> vacasā paricita manasānupekkhitā diṭṭhiyā suppaṭividdhā, samvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sūttam savyañjanam kevalaparipunnam parisuddham brahmacariyam abhivadanti, tathārūpāssa<sup>9</sup> dhammā bahussutā honti dhātā<sup>10</sup> vacasā paricita manasānupekkhitā diṭṭhiyā suppaṭividdhā<sup>11</sup>, tassa bhavanti vattāro: iṅha tāva āyasmā āgamaṃ pariyāpunaṃssū ti. Iti 'ssa bhavanti vattāro.

7. Puna ca paraṃ bhikkhave codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbam: ubhayāni nu<sup>12</sup> kho<sup>13</sup> me<sup>14</sup> pātimokkhāni vitthārena svāgatāni<sup>15</sup> honti<sup>16</sup> suvibhattāni suppavattāni<sup>16</sup> suvinicchitāni suttaso anuvyañjanaso, samvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhuno ubhayāni pātimokkhāni

<sup>1</sup> omitted by S.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub>, 'ti.

<sup>3</sup> M. Ph. S. mettacittam.    <sup>4</sup> omitted by T.

<sup>5</sup> M. upaṭṭhā<sup>o</sup>; T. M<sub>6</sub>. M<sub>7</sub>, paccupaṭṭhapehi.

<sup>6</sup> S. 'pāssa.    <sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> Ph. dhātā; M. tathā.    <sup>9</sup> M<sub>6</sub> 'rūpāssa.

<sup>10</sup> M. Ph. dhātā.    <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub>, appa<sup>o</sup>.

<sup>12</sup> omitted by M. Ph. M<sub>6</sub>. S.    <sup>13</sup> M. adda pana.

<sup>14</sup> T. M<sub>7</sub>, te.    <sup>15</sup> M<sub>6</sub>. M<sub>7</sub>, sāgatāni; T. sahaḡatāni.

<sup>16</sup> S. 'ttāni.

vithārena svāgatāni<sup>1</sup> honti suvibhattāni suppvattini<sup>2</sup> saviniechitāni suttaso anuvyañjanaso, 'idam panāyasmā kattha vuttaṃ Bhagavatā' ti iti puṭṭho na sampāyati<sup>3</sup>, tassa bhavanti vattāro: iñgha tāva āyasmā vinayaṃ sikkhassū ti<sup>4</sup>. Iti 'ssa bhavanti vattāro.

Ime pañca dhammā ajjhattaṃ paccavekkhitabbā.

8. Katame pañca dhammā ajjhattaṃ upaṭṭhāpetabbā?

9. Kālena vakkhāmi no akalena, bhūtena vakkhāmi no abhūtena, saṃhena vakkhāmi no pharusena, atthasaṃhitena vakkhāmi no anatthasaṃhitena, mettacitto<sup>5</sup> vakkhāmi no dosantaro<sup>6</sup> ti<sup>7</sup>.

Ime pañca dhammā ajjhattaṃ upaṭṭhāpetabbā<sup>8</sup>.

Codakena bhikkhave bhikkhunā paraṃ codetukūmena ime pañca dhamme ajjhattaṃ paccavekkhitvā ime pañca dhamme ajjhattaṃ upaṭṭhapetvā<sup>9</sup> paro codetabbo ti.

## XLV.

1. Dasa yime<sup>10</sup> bhikkhave ādinavā rājantepurappavesane. Katame dasa?

2. Idha bhikkhave rājā mahesiyā saddhiṃ nisinnō hoti, tatra bhikkhu pavisati, mahesī vā<sup>11</sup> bhikkhuṃ disvā sitaṃ pātukaroti, bhikkhu vā mahesiṃ disvā sitaṃ pātukaroti. Tattha rañño evaṃ hoti: addhā imesaṃ kataṃ vā karisanti vā ti. Ayaṃ bhikkhave paṭhamo ādinavo rājantepurappavesane.

3. Puna ca paraṃ bhikkhave rājā bahukicco bahukaraṇiyo aññatarāṃ itthiṃ gantvā na<sup>12</sup> sarati<sup>13</sup>. Sā tena gabbhaṃ gaṇhāti. Tattha rañño evaṃ hoti: na kho idha

<sup>1</sup> T. M<sub>6</sub>, M<sub>7</sub> sāgatāni. <sup>2</sup> S. 'ttāni.

<sup>3</sup> T. 'yūti; M. Ph. 'yissati.

<sup>4</sup> M<sub>6</sub> has after 'ssu: pañca dhammā ajjhattaṃ paccavekkhitabbā ti, then iti 'ssa bh<sup>o</sup> vattāro, then Katame.

<sup>5</sup> Ph. 'cittena. <sup>6</sup> Ph. 'tarena. <sup>7</sup> omitted by M. Ph.

<sup>8</sup> T. M<sub>7</sub> upaṭṭhāpekkhitabbā. <sup>9</sup> M. T. M<sub>7</sub>, S. upaṭṭhā<sup>o</sup>

<sup>10</sup> T. ime.

<sup>11</sup> T. M<sub>7</sub> ca; omitted by Ph. S.; M. Ph. S. add tam.

<sup>12</sup> omitted by T. <sup>13</sup> T. M<sub>6</sub>, M<sub>7</sub> ssarati.

añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave dutiyo ādinavo rājan-tepurappavesane.

4. Puna ca paraṃ bhikkhave rañño antepure aññataraṃ ratanaṃ nassati. Tattha rañño evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave tatiyo ādinavo rājan-tepurappavesane.

5. Puna ca paraṃ bhikkhave rañño antepure abbhantaṃ<sup>1</sup> guḍhamantā<sup>2</sup> bahiddhā sambhedā<sup>3</sup> gacchanti. Tattha rañño evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave catuttho ādinavo rājan-tepurappavesane.

6. Puna ca paraṃ bhikkhave rañño antepure pitā vā puttāṃ pattheti putto vā pitaraṃ pattheti. Tesāṃ evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ kho bhikkhave pañcama ādinavo rājan-tepurappavesane.

7. Puna ca paraṃ bhikkhave rājā nīcaṭṭhāniyaṃ<sup>4</sup> uccē<sup>5</sup> ṭhāne ṭhapeti<sup>6</sup>. Yesaṃ taṃ amanāpaṃ, tesāṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave chaṭṭho ādinavo rājan-tepurappavesane.

8. Puna ca paraṃ bhikkhave rājā uccaṭṭhāniyaṃ<sup>5</sup> nīce<sup>6</sup> ṭhāne ṭhapeti<sup>4</sup>. Yesaṃ taṃ amanāpaṃ, tesāṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ kho bhikkhave sattama ādinavo rājan-tepurappavesane.

9. Puna ca paraṃ bhikkhave rājā akāle senāṃ uyyojeti. Yesaṃ taṃ amanāpaṃ, tesāṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave aṭṭhama ādinavo rājan-tepurappavesane.

10. Puna ca paraṃ bhikkhave rājā kāle senāṃ uyyojetvā antarāmaggaṭṭo nivattāpeti<sup>7</sup>. Yesaṃ taṃ amanāpaṃ, tesāṃ

<sup>1</sup> T. gayhamantā.      <sup>2</sup> T. M., sammodaṃ.

<sup>3</sup> T. M., M<sub>7</sub> °kaṃ.      <sup>4</sup> M. Ph. °si.      <sup>5</sup> T. M<sub>7</sub> uccaṭṭho.

<sup>6</sup> M<sub>7</sub> nisattive or nisantive.      <sup>7</sup> M. Ph. S. °si.

evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave navamo ādinavo rājantepurappavesane.

11. Puna ca paraṃ bhikkhave rañño antepuraṃ<sup>1</sup> hatthisammadaṃ<sup>2</sup> assasammadaṃ rathasammadaṃ, rājanīyāni<sup>3</sup> rūpasaddagandharasaphoṭṭhabhāni, yāni na<sup>4</sup> pabbajitasāruppāni. Ayaṃ bhikkhave dasamo ādinavo rājantepurappavesane.

Ime kho bhikkhave dasa ādinavā rājantepurappavesane ti.

# XLVI.

1. Ekam samayaṃ Bhagavā Sakkesu viharati Kapilavattusmiṃ<sup>6</sup> Nigrodhārāme. Atha kho sambahulā Sakkā<sup>7</sup> upāsakā tadah' uposathe yena Bhagavā ten' upasaṅkamimṃsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nīdīmṃsu. Ekamantaṃ nisinne kho Sakke upāsake Bhagavā etaḍ avoca: —

2. Api nu kho<sup>8</sup> tumhe Sakkā<sup>9</sup> aṭṭhaṅgasamannāgataṃ uposathaṃ upavasathā ti? App ekadā mayaṃ<sup>4</sup> bhante aṭṭhaṅgasamannāgataṃ uposathaṃ upavasāma<sup>10</sup>, app ekadā na upavasāma ti<sup>11</sup>. Tesam vo<sup>12</sup> Sakkā alābhā tesam dulladdhaṃ, ye tumhe evaṃ sokasabhaye<sup>13</sup> jivite maraṇasabhaye<sup>14</sup> jivite app ekadā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasatha, app ekadā na upavasatha. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>15</sup> kammatṭhānena anāpajja<sup>16</sup> akusalam divasaṃ aḍḍhakahāpanaṃ nibbiseyya,

<sup>1</sup> Ph. °re.

<sup>2</sup> Ph. °sammaddaṃ; S. °sambādhaṃ *throughout*; M. °sammaddaṃ, *but* rathasammaddaṃ; M<sub>6</sub> *only* hatthisammaddaṃ, *else* °sammadaṃ.

<sup>3</sup> Ph. T. M<sub>6</sub> rā° <sup>4</sup> *omitted by Ph.*

<sup>5</sup> T. °tāsā°; Ph. °tassa sā°; M<sub>6</sub> °tāni sā°

<sup>6</sup> M. Ph. Kappi° <sup>7</sup> T. M<sub>6</sub> M<sub>7</sub> Sakya.

<sup>8</sup> *omitted by M. Ph. S.* <sup>9</sup> *omitted by T. M<sub>6</sub> M<sub>7</sub>.*

<sup>10</sup> T. M<sub>7</sub> °sitvā. <sup>11</sup> T. *adds me* sāma.

<sup>12</sup> Ph. kho; *omitted by T.*

<sup>13</sup> T. sokabhaye; Ph. °sarāye; M<sub>6</sub> sokassayo.

<sup>14</sup> T. M<sub>6</sub> M<sub>7</sub> maraṇabhaye; Ph. °sarāye.

<sup>15</sup> *only in M. M<sub>9</sub> (Com.).* <sup>16</sup> T. M<sub>6</sub> M<sub>7</sub> °jjam.

‘dakkho puriso utthānasampanno’ ti alaṃ vacanāyā<sup>1</sup> ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>2</sup> kammaṭṭhānena anāpajja<sup>3</sup> akusalaṃ divasaṃ<sup>4</sup> kahāpanaṃ nibbiseyya, ‘dakkho puriso utthānasampanno’ ti alaṃ vacanāyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>2</sup> kammaṭṭhānena anāpajja<sup>4</sup> akusalaṃ divasaṃ dve kahāpane nibbiseyya . . . pe<sup>5</sup> . . . tayo kahāpane nibbiseyya . . . cattāro kahāpane nibbiseyya . . . pañca kahāpane nibbiseyya . . . cha kahāpane nibbiseyya . . . satta kahāpane nibbiseyya . . . aṭṭha kahāpane nibbiseyya . . . nava kahāpane nibbiseyya . . . dasa kahāpane nibbiseyya . . . vīsa<sup>6</sup> kahāpane nibbiseyya . . . timsa<sup>7</sup> kahāpane nibbiseyya . . . cattārisaṃ<sup>8</sup> kahāpane nibbiseyya . . . paññāsaṃ kahāpane nibbiseyya<sup>9</sup>, ‘dakkho puriso utthānasampanno’ ti alaṃ vacanāyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Api nu<sup>10</sup> so puriso divase<sup>11</sup> divase<sup>11</sup> kahāpanasataṃ kahāpanasahasasaṃ nibbisamāno laddhaṃ laddhaṃ nikkhipanto vassatāyuko<sup>12</sup> vassasatajīvi mahantaṃ bhogakkhandhaṃ adhigaccheyyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Api nu<sup>10</sup> so puriso bhogahetu<sup>13</sup> bhoganidānaṃ<sup>14</sup> bhogaḍḍhikaraṇaṃ ekam vā rattim ekam vā divasaṃ upaḍḍhaṃ vā rattim<sup>15</sup> upaḍḍhaṃ<sup>15</sup> vā<sup>12</sup> divasaṃ ekantasukhapaṭisaṃvedī vihareyyā ti? No h’ etaṃ bhante. Taṃ kissa hetu? Kāmā hi bhante aniccā<sup>15</sup> tucchā musā mosadhammā ti.

3. Idha kho<sup>5</sup> pana vo Sakkā mama sāvako dasa vassāni appamatto ātāpi pahitatto viharanto yathā mayānusitthaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni

<sup>1</sup> T. M, vacanā. <sup>2</sup> omitted by all MSS. exc. M.

<sup>3</sup> Ph. continues: dve kahāpane as below.

<sup>4</sup> T. M<sub>6</sub>, M<sub>7</sub>, ‘jjam. <sup>5</sup> omitted by M. Ph. S.

<sup>6</sup> S. vīsaṃ; T. M<sub>6</sub>, M<sub>7</sub>, vīsaṃ. <sup>7</sup> S. timsaṃ; M<sub>6</sub> timsati.

<sup>8</sup> S. cattārisaṃ; T. M<sub>6</sub>, M<sub>7</sub>, add pi.

<sup>9</sup> M. Ph. S. insert kahāpanasataṃ nibbiseyya.

<sup>10</sup> S. adds kho.

<sup>11</sup> M. divasadivase; T. M<sub>7</sub>, S. divase; omitted by M<sub>6</sub>.

<sup>12</sup> omitted by S. <sup>13</sup> S. ‘hetukaṃ; omitted by M<sub>6</sub>.

<sup>14</sup> T. M<sub>7</sub>, ‘nidhānaṃ. <sup>15</sup> T. accā; M<sub>7</sub>, accā.



satam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa<sup>2</sup> sakadāgāmi<sup>2</sup> vā anāgāmi<sup>2</sup> vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa vassāni. Idha mama sāvako nava vassāni aṭṭha vassāni satta vassāni eha vassāni pañca vassāni cattāri vassāni tīpi vassāni dve vassāni ekaṃ vassaṃ appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam<sup>3</sup> pi<sup>3</sup> vassasatāni<sup>3</sup> satam pi vassasahassāni satam<sup>4</sup> pi<sup>4</sup> vassasatasahassāni<sup>4</sup> ekantasukhapaṭisaṃvedī<sup>5</sup> vihareyya. So ca khvassa<sup>4</sup> sakadāgāmi<sup>4</sup> vā anāgāmi<sup>4</sup> vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā ekaṃ vassaṃ. Idha mama sāvako dasa māse appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam<sup>5</sup> pi<sup>5</sup> vassasatāni<sup>5</sup> satam pi vassasahassāni satam<sup>6</sup> pi<sup>6</sup> vassasatasahassāni<sup>6</sup> ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi<sup>7</sup> vā anāgāmi<sup>7</sup> vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa māsā. Idha mama sāvako nava māse aṭṭha māse satta māse eha māse pañca māse cattāro māse tayo māse dve māse ekaṃ<sup>8</sup> māsaṃ aḍḍhamāsaṃ appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukhapaṭisaṃvedī<sup>1</sup> vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi<sup>7</sup> vā anāgāmi<sup>7</sup> vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā aḍḍhamāso. Idha mama sāvako dasa rattindive appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>9</sup> pi<sup>9</sup> vassasatasahassāni<sup>9</sup> ekantasukhapaṭisaṃvedī vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi<sup>7</sup> vā anāgāmi<sup>7</sup> vā apanṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa rattindivā. Idha mama sāvako nava rattindive aṭṭha rattindive satta rattindive

<sup>1</sup> omitted by M. Ph. S.    <sup>2</sup> T. M<sub>6</sub> kho 'sa; M<sub>7</sub> kho 'ssa.

<sup>3</sup> T. ekantaṃ sukha<sup>o</sup>    <sup>4</sup> T. M<sub>7</sub> kho 'ssa; M<sub>6</sub> kho.

<sup>5</sup> omitted by T. M<sub>7</sub>.    <sup>6</sup> omitted by M. Ph. T. M<sub>7</sub>. S.

<sup>7</sup> T. M<sub>7</sub> kho 'ssa; M<sub>6</sub> c'assa.    <sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> omitted by M. Ph. M<sub>7</sub>. S.

cha rattindive pañca rattindive cattaro rattindive tayo rattindive dve rattindive ekam rattindivam appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭham tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahasāni satam<sup>1</sup> pi<sup>2</sup> vassasatasahasāni<sup>3</sup> ekantasukha-paṭisampvedi vihareyya. So ca khvassa<sup>4</sup> sakadāgāmi<sup>5</sup> vā anāgāmi<sup>6</sup> vā apanṇakam<sup>7</sup> vā sotāpanno<sup>8</sup>.

Tesaṃ vo Sakkā alābhā tesaṃ dulladdhaṃ, ye tumhe evaṃ sokasabhaye<sup>9</sup> jivite maraṇasabhaye<sup>10</sup> jivite app ekadā aṭṭhaṅgasamannūgaṭaṃ uposathaṃ upavasatha, app ekadā na upavasathā ti

Ete mayaṃ bhante ajja-t-agge aṭṭhaṅgasamannūgaṭaṃ uposathaṃ upavasissāmā ti.

### XLVII.

1. Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Mahāli<sup>1</sup> Licchavi<sup>2</sup> yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisimmo kho Mahāli<sup>3</sup> Licchavi<sup>4</sup> Bhagavantam etad avoca: —

2. Ko nu kho bhante hetu ko paccayo pāpassa kammassa kiriyāya<sup>5</sup> pāpassa kammassa pavattiyā<sup>6</sup> ti?

Lobho<sup>7</sup> kho Mahāli hetu lobho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, doso kho Mahāli hetu doso paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, moho kho Mahāli hetu moho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, ayonisomanasikāro kho Mahāli hetu ayonisomanasikāro

<sup>1</sup> omitted by M. Ph. S.    <sup>2</sup> T. M<sub>7</sub> kho 'ssa; M<sub>6</sub> c'assa.

<sup>3</sup> T. adds vā.

<sup>4</sup> Ph. °sarāye; T. M<sub>6</sub> °bhaye; M<sub>7</sub> sokam abhaye, but maraṇasabhaye.    <sup>5</sup> M. M<sub>7</sub> °li.

<sup>6</sup> M. Ph. S. °vi; T. M<sub>6</sub> unites Ma° and Li° to Mahālicchavi, and so everywhere where this word recurs, T. (M<sub>7</sub> sometimes) also, where Ma° stands alone.

<sup>7</sup> M. kriyāya throughout.

<sup>8</sup> T. omits all from lobho down to ayonisomanasikāro.

paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, micchāpaṇihitaṃ kho Mahāli cittaṃ hetu micchāpaṇihitaṃ cittaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Ayaṃ kho Mahāli hetu ayaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti<sup>1</sup>.

3. Ko pana bhante hetu ko paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā ti?

Alobho kho Mahāli hetu alobho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, adoso kho Mahāli hetu<sup>2</sup> adoso paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, amoho kho Mahāli hetu amoho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, yonisomanasikāro kho Mahāli hetu yonisomanasikāro paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, sammāpaṇihitaṃ kho Mahāli cittaṃ hetu sammāpaṇihitaṃ cittaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā<sup>3</sup>. Ayaṃ kho Mahāli hetu ayaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.

Ime ca<sup>4</sup> Mahāli dasa dhammā loke na saṃvijjeyyup, na yidha<sup>5</sup> paññāyetha: adhammacariyā visamacariyā ti vā dhammacariyā samacariyā ti vā. Yasmā ca kho Mahāli ime dasa dhammā loke saṃvijjanti, tasmā paññāyati<sup>6</sup> adhammacariyā visamacariyā ti<sup>7</sup> vā dhammacariyā samacariyā ti<sup>7</sup> vā<sup>7</sup> ti<sup>8</sup>.

## XLVIII.

1. Dasa yime bhikkhave dhammā pabbajitena abhiñhaṃ paccavekkhitabbā. Katame dasa?

2. Vevaṇṇiyamhi ajjhūpagato ti pabbajitena abhiñhaṃ paccavekkhitabbam. Parapaṭibaddhā me jivikā ti pabba-

<sup>2</sup> omitted by S. <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> continue: pe 1 amoho.

<sup>3</sup> Ph. adds ti. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. kho.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> idha. <sup>6</sup> M. °yanti.

<sup>7</sup> omitted by T. <sup>8</sup> omitted by Ph.

jitena abhiñhaṃ paccavekkhitabbam. Añño me ākappo karaṇiyo ti pabbajitena abhiñhaṃ paccavekkhitabbam. Kacci nu kho<sup>1</sup> me attā<sup>2</sup> silato na upavadati<sup>3</sup> ti pabbajitena abhiñhaṃ<sup>4</sup> paccavekkhitabbam<sup>4</sup>. Kacci nu kho maṃ anuvicca viññū sabrahmacārī silato na upavadanti<sup>5</sup> ti pabbajitena abhiñhaṃ paccavekkhitabbam. Sabbhehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiñhaṃ paccavekkhitabbam. Kammassako 'mhi kamma-dāyādo kammayoni kammabandhu kammaapaṭisarapo, yaṃ kammaṃ karissāmi kalyaṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmi ti pabbajitena abhiñhaṃ paccavekkhitabbam. Kathambhūtassa me rattindivā vitipatanti<sup>6</sup> ti pabbajitena abhiñhaṃ paccavekkhitabbam. Kacci no kho 'haṃ<sup>7</sup> suñ-ñāgāre abhiramāmi ti pabbajitena abhiñhaṃ paccavekkhitabbam. Atthi nu kho me uttarimanussadhammā<sup>8</sup> alama-riyañāpānassanaviseso adhigato, so<sup>9</sup> 'haṃ pacchime kūle sabrahmacārīhi puṭṭho na maṅku bhavissāmi ti pabbajitena abhiñhaṃ paccavekkhitabbam.

Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti.

### XLIX.

1. Dasa yime<sup>10</sup> bhikkhave dhammā sarīratṭhā. Katame dasa?

2. Sitaṃ uṇhaṃ jighacchā<sup>11</sup> pipāsā uccāro passāvo kāyasamvaro vacīsamvaro ājīvasamvaro ponobhaviko bhavasankhāro.

Ime kho bhikkhave dasa dhammā sarīratṭhā ti.

### L.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tena kho pana samayena

<sup>1</sup> omitted by M. Ph.

<sup>2</sup> Ph. adds ca.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> vupa°

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>5</sup> T. M<sub>7</sub> vupa°

<sup>6</sup> M. Ph. vitivattanti.

<sup>7</sup> M. Ph. ahaṃ.

<sup>8</sup> M. Ph. 'dhammo.

<sup>9</sup> M. Ph. yo.

<sup>10</sup> T. ime.

<sup>11</sup> M<sub>7</sub> di°

sambahulā bhikkhū pacchābhattam piṇḍapāṭapaṭikkantā upatthānasālāyaṃ sannisinṇā sannipatitā bhaṇḍanaajātā kalahajātā<sup>1</sup> vivādāpannā aññamaññaṃ mukhasattihi vitudentā<sup>2</sup> viharanti<sup>3</sup>. Atha kho Bhagavā sāyaṇhasamayam paṭisallānā vutthito yen<sup>4</sup> upatthānasālā ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: —

2. Kāya nu'ttha bhikkhave etarahi kathāya sammisinnā<sup>5</sup>, kā ca pana vo antarākathā vippakatā<sup>6</sup> ti? Idha mayam bhaṇte pacchābhattam piṇḍapāṭapaṭikkantā upatthānasālāyaṃ sannisinṇā sannipatitā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudentā viharāma<sup>7</sup> ti. Na kho pan' etaṃ<sup>8</sup> bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā<sup>9</sup> agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudentā vihareyyātha<sup>10</sup>. Dasa yime<sup>11</sup> bhikkhave dhammā sārāṇiyā<sup>12</sup> piyakaraṇā garukaraṇā saṅgahāya<sup>13</sup> avivādāya sāmaggīyā ekibhāvāya sampvattanti. Katame dasa?

3. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasamvarasampvuto viharati ācāragocarasaṃpanno, anumattesu<sup>14</sup> vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu. Yam pi bhikkhave bhikkhu sīlavā hoti . . . pe<sup>15</sup> . . . samādāya sikkhati sikkhāpadesu: ayaṃ pi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya<sup>16</sup> avivādāya sāmaggīyā ekibhāvāya sampvattati.

4. Puna ca param bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyoṣānakalyāṇā sāttham savyañjanaṃ kevala-paripurnaṃ parisuddham brahmacariyaṃ abhivadanti, tathārūpāssa<sup>17</sup> dhammā bahussutā honti dhātā<sup>18</sup> vacasā

<sup>1</sup> omitted by T. S.    <sup>2</sup> S. °ti.    <sup>3</sup> omitted by S.

<sup>4</sup> M. Ph. S. yena.    <sup>5</sup> M. Ph. add sannipatitā.

<sup>6</sup> omitted by M<sub>6</sub>.    <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> tam instead of pan' etaṃ.

<sup>8</sup> M. Ph. saddhāya.    <sup>9</sup> T. °yyatha.    <sup>10</sup> T. ime.

<sup>11</sup> M. Ph. sārā° throughout.    <sup>12</sup> T. M<sub>6</sub> saṅgāya.

<sup>13</sup> S. aṇu°    <sup>14</sup> M. la; Ph. pa.    <sup>15</sup> M<sub>6</sub> saṅgāya.

<sup>16</sup> Ph. M<sub>6</sub>. M. S. °passa.    <sup>17</sup> M. Ph. dhātā.

paricita manasānupekkhitā dīṭṭhiyā suppaṭividdhā. Yam pi bhikkhave bhikkhu bahussuto hoti . . .<sup>2</sup> dīṭṭhiyā suppaṭividdhā: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattati.

5. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṃvattati.

6. Puna ca paraṃ bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhi anusāsaniṃ. Yam pi bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhi anusāsaniṃ: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṃvattati.

7. Puna ca paraṃ bhikkhave bhikkhu yāni tāni sabrahmacāriṇaṃ uccāvacāni kiṇkaraṇiṇi, tattha dakkho hoti analaso tatrūpāyāya vimaṃsāya samannāgato alaṃ kātum alaṃ saṃvidhātum. Yam pi bhikkhave bhikkhu yāni tāni sabrahmacāriṇaṃ uccāvacāni kiṇkaraṇiṇi tattha dakkho hoti analaso tatrūpāyāya vimaṃsāya samannāgato alaṃ kātum alaṃ saṃvidhātum: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṃvattati.

8. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmuḷlo. Yam pi bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmuḷlo: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṃvattati.

9. Puna ca paraṃ bhikkhave bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalanāṃ dhammānaṃ upasampādāya thāmaṇā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu. Yam pi bhikkhave bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ

<sup>2</sup> M. la; Ph. pa; S. pe.      <sup>2</sup> T. M<sub>6</sub>, M<sub>7</sub>, pe.

pahānāya kusalanam dhammānam upasampadāya thāmaṇā  
dalhaparakkamo anikkhattadhuro kusalesu dhammesu: ayam  
pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>1</sup> saṅgahāya<sup>2</sup>  
avivādāya<sup>3</sup> sāmaggīyā<sup>4</sup> ekibhāvāya samvattati.

10. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti  
itaritaracivarapiṇḍapātāsenaśānanagilānapaccayabhesajja-  
rikkhārena. Yam pi bhikkhave bhikkhu santuṭṭho hoti  
itaritaracivarapiṇḍapātāsenaśānanagilānapaccayabhesajja-  
rikkhārena: ayam pi dhammo sārāṇiyo<sup>2</sup> piyakaraṇo garu-  
karaṇo<sup>3</sup> saṅgahāya<sup>4</sup> avivādāya<sup>5</sup> sāmaggīyā<sup>6</sup> ekibhāvāya  
samvattati.

11. Puna ca paraṃ bhikkhave bhikkhu satimā hoti  
paramena satinepakkena samannāgato cirakatam pi cira-  
bhāsitam pi saritā<sup>3</sup> anusaritā<sup>4</sup>. Yam pi bhikkhave bhikkhu  
satimā hoti paramena satinepakkena samannāgato cirakatam  
pi cirabhāsitam pi saritā<sup>3</sup> anussaritā<sup>4</sup>: ayam pi dhammo  
sārāṇiyo<sup>2</sup> piyakaraṇo garukaraṇo<sup>3</sup> saṅgahāya<sup>4</sup> avivādāya<sup>5</sup>  
sāmaggīyā<sup>6</sup> ekibhāvāya samvattati.

12. Puna ca paraṃ bhikkhave bhikkhu paṇḍavā hoti  
udayatthagāminiyā paṇḍavā samannāgato ariyāya nibbedhi-  
kāya sammādukkhakkhayagāminiyā. Yam pi bhikkhave  
bhikkhu paṇḍavā hoti udayatthagāminiyā paṇḍavā samannā-  
gato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā:  
ayam pi dhammo sārāṇiyo<sup>2</sup> piyakaraṇo garukaraṇo saṅ-  
gahāya avivādāya sāmaggīyā ekibhāvāya samvattati.

Ime kho bhikkhave dasa dhammā sārāṇiye piyakaraṇā  
garukaraṇā saṅgahāya avivādāya sāmaggīyā ekibhāvāya  
samvattanti ti.

Akkosavaggo<sup>4</sup> pañcama<sup>5</sup>.

Tatr<sup>6</sup> uddānaṃ:

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>2</sup> M. has then pa | samvattati.

<sup>3</sup> T. saritānu<sup>o</sup>; M<sub>7</sub> saritānu<sup>o</sup> and saritā anu<sup>o</sup>

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> put here Anisamsapannāsako pathamo.

<sup>6</sup> S. tass<sup>3</sup>; in T. M<sub>6</sub>. M<sub>7</sub> the udd<sup>o</sup> is missing.

Vivādā dve ca<sup>1</sup> mūlāni Kusinārā pavesane  
Sakkā<sup>2</sup> Mahāli dhammā<sup>3</sup> ca sariraṭṭhā ca<sup>4</sup> bhaṇḍanā ti.  
Ānisaṃsapapaṃāsako paṭhamo.

## LI.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-  
vane Anūthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū  
āmantesi: — Bhikkhavo ti. Bhadante<sup>5</sup> ti te bhikkhū  
Bhagavato paccassosun. Bhagavā etad avoca: —

2. No ce<sup>6</sup> bhikkhave bhikkhu paracittapariyāyakusalo  
hoti, atha 'sacittapariyāyakusalo<sup>7</sup> bhavissāmi'<sup>8</sup> ti. Evaṃ hi  
vo bhikkhave sikkhitabbaṃ. Kathaṃ ca bhikkhave bhikkhu  
sacittapariyāyakusalo<sup>9</sup> hoti?

3. Seyyathā pi bhikkhave itthi vā puriso vā daharo<sup>10</sup>  
yuvā<sup>11</sup> maṇḍanakaṇṭhiyo<sup>12</sup> ādāse vā parisuddhe pariyodāte  
acche vā udapatte<sup>13</sup> sakaṃ mukhanimittam paccavekkha-  
māno, sace tattha<sup>14</sup> passati rajaṃ vā aṅgaṇaṃ<sup>15</sup> vā, tass'  
eva rajjassa<sup>14</sup> vā<sup>14</sup> aṅgaṇassa<sup>16</sup> vā pahānāya vāyamati, no  
ce tattha passati rajaṃ vā aṅgaṇaṃ<sup>17</sup> vā, ten' ev' attamano  
hoti paripuṇṇasaṅkappo 'lābhā vata me, parisuddham<sup>18</sup>  
vata me' ti: evaṃ eva kho bhikkhave bhikkhuno<sup>19</sup> paccavekkha-  
nā<sup>20</sup> bahukārā<sup>21</sup> hoti<sup>22</sup> kusalesu dhammesu: abhijjhālu

<sup>1</sup> omitted by Ph. S.    <sup>2</sup> M. Sakko.

<sup>3</sup> M. dhammo; Ph. dhamme.    <sup>4</sup> Ph. 'va.

<sup>5</sup> M. Ph. bhaddante.    <sup>6</sup> Ph. T. ca.

<sup>7</sup> M., S. 'lā; T. sacittam pariyaṇṭakusalāya; M<sub>6</sub> pariyaṇṭa-  
kusala.    <sup>8</sup> M<sub>6</sub>. M., S. 'mā; Ph. omits bhavissāmi ti.

<sup>9</sup> T. sacittam pa<sup>o</sup>    <sup>10</sup> T. M<sub>6</sub>. M., insert vā.

<sup>11</sup> T. yuvā thā (sic).    <sup>12</sup> M. S. 'ko; Ph. 'najatiko; M<sub>6</sub> 'jāte.

<sup>13</sup> all MSS. have here udapatte.    <sup>14</sup> omitted by M<sub>6</sub>.

<sup>15</sup> M<sub>6</sub> aṅgaṇaṃ.    <sup>16</sup> T. M<sub>6</sub> aṅgaṇassa.    <sup>17</sup> T. M<sub>6</sub> aṅgaṇaṃ.

<sup>18</sup> M<sub>6</sub> omits pari<sup>o</sup> till [e]va.    <sup>19</sup> M. Ph. bhikkhu.

<sup>20</sup> M., S. 'nā; M. Ph. 'māno.

<sup>21</sup> M. Ph. 'ro; M<sub>6</sub> 'kāraṇā.    <sup>22</sup> T. honti.



nu<sup>1</sup> kho bahulaṃ<sup>2</sup> viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto<sup>3</sup> nu kho bahulaṃ viharāmi<sup>4</sup>, avyāpannacitto<sup>5</sup> nu kho bahulaṃ viharāmi; thīnamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi. vigatathīnamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato<sup>6</sup> nu<sup>2</sup> kho<sup>2</sup> bahulaṃ<sup>2</sup> viharāmi<sup>2</sup>; vicikiecho<sup>6</sup> nu kho bahulaṃ viharāmi, tiṇṇavicikiecho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano<sup>7</sup> nu kho bahulaṃ viharāmi; saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi; kasito nu kho bahulaṃ viharāmi, āraddhaviriyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi ti.

4. Sace bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi, vyāpannacitto<sup>3</sup> bahulaṃ viharāmi, thīnamiddhapariyuṭṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikiecho<sup>6</sup> bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṃkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kasito bahulaṃ viharāmi, asamāhito bahulaṃ viharāmi ti, tena bhikkhave bhikkhunā tesam<sup>8</sup> yeva<sup>8</sup> pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appatīvāni ca sati ca sampajaññaṃ ca karaṇiyaṃ. Seyyathā pi bhikkhave ādittacelo vā ādittasīso vā tass<sup>9</sup> eva celassa vā sisassa vā nibbāpanāya adhimattam chandaṃ ca vāyāmaṃ ca ussāhaṃ ca ussolhiṃ ca appatīvāni ca satīṃ ca sampajaññaṃ ca kareyya: evaṃ eva kho bhikkhave tena<sup>9</sup> bhikkhunā tesam<sup>9</sup> yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appatīvāni ca sati ca sampajaññaṃ ca karaṇiyaṃ.

<sup>1</sup> omitted by M<sub>6</sub>.      <sup>2</sup> omitted by T.

<sup>3</sup> T. vya°      <sup>4</sup> M<sub>5</sub> adds saṃkiliṭṭha.

<sup>5</sup> T. avya°      <sup>6</sup> S. ve°

<sup>7</sup> M. Ph. ako°      <sup>8</sup> omitted by T. M<sub>7</sub>.

<sup>9</sup> M. Ph. put tena before bhikkhave.

5. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ janāti: anabhijjhālu bahulaṃ viharāmi, avyāpānaccitto<sup>1</sup> bahulaṃ viharāmi, vigatattānamiddho bahulaṃ viharāmi, anuddhato bahulaṃ viharāmi, tiṇṇavicikiccho bahulaṃ viharāmi, akkodhano<sup>2</sup> bahulaṃ viharāmi, asaṃkiliṭṭhacitto bahulaṃ viharāmi, asāradhakāyo bahulaṃ viharāmi, āraddhaviriyo bahulaṃ viharāmi, samāhito bahulaṃ viharāmi ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patitṭhāya uttariṃ<sup>3</sup> āsavānaṃ khayāya yogo karaṇiyo ti.

## LII.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosun. Āyasmā Sāriputto etad avoca: —

2. No ce āvuso bhikkhu paracittapariyāyakusalo hoti, atha<sup>4</sup> 'sacittapariyāyakusalo<sup>5</sup> bhavissām'<sup>6</sup> ti. Evaṃ hi vo āvuso sikkhitabbam. Kathaṃ cāvuso bhikkhu sacittapariyāyakusalo hoti?

3. Seyyathā pi āvuso itthi vā puriso vā daharo<sup>7</sup> yuvā maṇḍanakajātiyo<sup>8</sup> āduse vā parisuddhe pariyodāte acche vā udapatte<sup>9</sup> sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ<sup>10</sup> vā, tass' eva rajassa vā aṅgaṇassa<sup>11</sup> vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ<sup>12</sup> vā, ten' ev' attamano hoti paripunnasankappo 'lābhā vata me, parisuddhaṃ vata me' ti: evaṃ eva kho āvuso bhikkhuno<sup>13</sup> paccavekkhanā<sup>14</sup> bahukārā<sup>15</sup> hoti kusalesu dhammesu: abhijjhālu nu kho

<sup>1</sup> T. avyā<sup>o</sup>      <sup>2</sup> M. Ph. ako<sup>o</sup>

<sup>3</sup> M. Ph. 'ri.      <sup>4</sup> T. only a; omitted by M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> S. 'lā.      <sup>6</sup> S. 'mā.

<sup>7</sup> M<sub>7</sub> adds vā.      <sup>8</sup> M. S. 'ko; Ph. 'najatiko.

<sup>9</sup> Ph. S. udakapatte.      <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇaṃ.

<sup>11</sup> T. M<sub>6</sub>. M. aṅgaṇassa.      <sup>12</sup> M<sub>6</sub> aṅgaṇaṃ.

<sup>13</sup> M<sub>6</sub> 'nā; M. Ph. bhikkhu.

<sup>14</sup> M<sub>7</sub>. S. 'nā; M. Ph. 'māno.

<sup>15</sup> T. 'karā; M. Ph. 'karo.

bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpamnacitto<sup>1</sup> nu kho bahulaṃ viharāmi, avyāpamnacitto<sup>2</sup> nu kho bahulaṃ viharāmi; tūṇamiddhapariyutṭhito nu kho bahulaṃ viharāmi, vigatathūnamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, amuddhato nu kho bahulaṃ viharāmi; vicikiecho<sup>3</sup> nu kho bahulaṃ viharāmi, tiṇṇavicikiecho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano<sup>4</sup> nu kho bahulaṃ viharāmi; saṅkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṅkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi; kusito nu kho bahulaṃ viharāmi, āraddhaviriyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi ti.

4. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi . . . pe<sup>+</sup> . . . asamāhito bahulaṃ viharāmi ti, tenāvuso bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appatīvāni ca sati ca sampajaññaṃ ca karaṇīyaṃ. Seyyathā pi āvuso ādittaceḷo vā ādittasīso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṃ ca vāyāmaṃ ca ussāhaṃ ca ussoḷhiṃ ca appatīvāniṃ ca satīṃ ca sampajaññaṃ ca kareyya: evaṃ eva kho āvuso tena bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appatīvāni ca sati ca sampajaññaṃ ca karaṇīyaṃ.

5. Sace panāvuso bhikkhu paccavekkhamāno evaṃ jānāti: anabhijjhālu bahulaṃ viharāmi . . . pe<sup>+</sup> . . . samāhito bahulaṃ viharāmi ti, tenāvuso bhikkhunā tesu yeva kusalesu dhammesu patitṭhāya uttarim<sup>5</sup> āsavānaṃ khayāya yogo karaṇīyo ti.

<sup>1</sup> T. vya°

<sup>2</sup> S. ve°

<sup>3</sup> M. Ph. ako°

<sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M. Ph. °ri.

## LIII.

1. Tītim p'aham<sup>1</sup> bhikkhave na vaṇṇayāmi<sup>2</sup> kusalesu dhammesu pageva pārihāṇim. Vuddhi<sup>3</sup> ca kho 'ham<sup>4</sup> bhikkhave vaṇṇayāmi<sup>2</sup> kusalesu dhammesu, no tītim no hāṇim<sup>5</sup>. Kathaṇ ca bhikkhave hāni hoti kusalesu dhammesu, no tīti no vuddhi?

2. Idha bhikkhave bhikkhu yattako hoti saddhāya sīlena sutena cāgena paṇṇāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva tīṭṭhanti no vaḍḍhanti. Hānim etaṃ bhikkhave vadāmi kusalesu dhammesu, no tītim no vuddhim. Evaṃ kho bhikkhave hāni hoti kusalesu dhammesu, no tīti no vuddhi. Kathaṇ ca bhikkhave tīti hoti kusalesu dhammesu, no hāni no vuddhi?

3. Idha bhikkhave bhikkhu<sup>7</sup> yattako hoti saddhāya sīlena sutena cāgena paṇṇāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva<sup>8</sup> hāyanti no vaḍḍhanti. Tītim etaṃ bhikkhave vadāmi kusalesu dhammesu, no hānim no vuddhim. Evaṃ kho bhikkhave tīti hoti kusalesu dhammesu, no hāni no vuddhi. Kathaṇ ca bhikkhave vuddhi hoti kusalesu dhammesu, no tīti no hāni?

4. Idha bhikkhave bhikkhu yattako hoti saddhāya sīlena sutena cāgena paṇṇāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva tīṭṭhanti no hāyanti. Vuddhim etaṃ bhikkhave vadāmi kusalesu dhammesu, no tītim no hānim. Evaṃ kho bhikkhave vuddhi hoti kusalesu dhammesu, no tīti no hāni.

5. No ce bhikkhave bhikkhu paricittapariyāyakusalo hoti, atha<sup>9</sup> 'sacittapariyāyakusalo'<sup>10</sup> bhavissāmi<sup>11</sup> ti. Evaṃ hi vo bhikkhave sikkhitabbam. Kathaṇ ca bhikkhave bhikkhu sacittapariyāyakusalo hoti?

<sup>1</sup> M. Ph. p'aham. <sup>2</sup> S. vaṇṇemi.

<sup>3</sup> in M. S. always written with ḍḍh, in Ph. mostly.

<sup>4</sup> M. Ph. S. aham.

<sup>5</sup> T. M<sub>6</sub> M<sub>7</sub> parihaṇim. <sup>6</sup> Ph. S. 'bhānena.

<sup>7</sup> M<sub>6</sub> continues: na tīti no hāni. Idha and so on, as in § 4. <sup>8</sup> T. no. <sup>9</sup> T. adds sa bhikkhu.

<sup>10</sup> M<sub>6</sub> M<sub>7</sub> S. 'lā.

<sup>11</sup> Ph. M<sub>6</sub> M<sub>7</sub> S. 'mā; T. shows here some disorder.

6. Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā maṇḍanakajātiyo<sup>1</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>2</sup> sakam mukhanimittam paccavekkhamāno, sace tattha passati rajam vā aṅganam<sup>3</sup> vā, tass' eva rajassa vā aṅganassa<sup>4</sup> vā pahānāya vāyamati, no ce tattha passati rajam vā aṅganam<sup>3</sup> vā, ten' ev' attamano hoti paripuṇṇa-saṅkappo 'ābhā vata me, parisuddham vata me' ti: evam eva kho bhikkhave bhikkhuno<sup>5</sup> paccavekkhamā<sup>6</sup> bahukārā<sup>7</sup> hoti kusalesu dhammesu: abhiññhālu nu kho bahulam viharāmi, anabhiññhālu nu kho bahulam viharāmi; vyāpanna-citto<sup>8</sup> nu kho bahulam viharāmi, avyāpannacitto<sup>9</sup> nu kho bahulam viharāmi; thīnamiddhapariyutthito nu kho bahulam viharāmi, vigatathīnamiddho nu kho bahulam viharāmi; uddhato nu kho bahulam viharāmi, anuddhato nu kho bahulam viharāmi; vicikiccho<sup>10</sup> nu kho bahulam viharāmi, tiṇṇavicikiccho nu kho bahulam viharāmi; kodhano nu kho bahulam viharāmi, akkodhano<sup>11</sup> nu kho bahulam viharāmi; saṃkiliṭṭhacitto nu kho bahulam viharāmi, asaṃkiliṭṭhacitto nu kho bahulam viharāmi; sāraddhakāyo nu kho bahulam viharāmi, asāraddhakāyo nu kho bahulam viharāmi; kusīto nu kho bahulam viharāmi, āraddhaviriyo nu kho bahulam viharāmi; asamāhito nu kho bahulam viharāmi, samāhito nu kho bahulam viharāmi ti.

7. Sace bhikkhave bhikkhu paccavekkhamāno evam jānāti: abhiññhālu bahulam viharāmi, vyāpannacitto<sup>9</sup> bahulam viharāmi, thīnamiddhapariyutthito bahulam viharāmi, uddhato bahulam viharāmi, vicikiccho<sup>10</sup> bahulam viharāmi, kodhano bahulam viharāmi, saṃkiliṭṭhacitto bahulam viharāmi, sāraddhakāyo bahulam viharāmi, kusīto bahulam viharāmi, asamāhito bahulam viharāmi ti, tena bhikkhave bhikkhunā tesam yeva pāpakānam akusalānam dhammānam

<sup>1</sup> M. Ph. S. °ko.      <sup>2</sup> Ph. S. udakapatte; T. upadatte.

<sup>3</sup> T. M<sub>6</sub>. M. aṅganam.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅganassa.

<sup>5</sup> M. bhikkhu.      <sup>6</sup> S. °nā; M. Ph. T. °māno.

<sup>7</sup> M. Ph. T. °ro.      <sup>8</sup> M<sub>7</sub> vyāpanno; T. vyapanno.

<sup>9</sup> M<sub>7</sub> vyā°; T. vyapannacitto.      <sup>10</sup> S. ve°

<sup>11</sup> M. Ph. ako°

pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyam. Seyyathā pi bhikkhave ādittacelo vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattam chandaṇ ca vāyamaṇ ca ussāhaṇ ca ussoḷhiṇ ca appaṭivāniṇ ca satin ca sampajaññaṇ ca kareyya: evam eva kho bhikkhave tena bhikkhunā tesam yeva pāpakānam akusālanam dhammānam pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyam.

8. Sace pana bhikkhave bhikkhu paccavekkhamāno evam jānāti: anabhiḷhādu bahulam viharāmi, avyāpannacitto<sup>1</sup> bahulam viharāmi, vigatathānamiddho bahulam viharāmi, tiṇṇavicikiccho bahulam viharāmi, akkodhano bahulam viharāmi, asappkiliṭṭhacitto bahulam viharāmi, asāraddhakāyo bahulam viharāmi, āradhaviṇṇo bahulam viharāmi, samāhito bahulam viharāmi ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu paṭiṭṭhāya uttarim<sup>2</sup> āsavānam khayāya yogo karaṇiyo ti.

#### LIV.

1. No ce bhikkhave bhikkhu paricittapariyāyakusalo<sup>3</sup> hoti, atha<sup>4</sup> 'sacittapariyāyakusalo<sup>5</sup> bhavissāmī'<sup>6</sup> ti. Evam hi vo bhikkhave sikkhitabbam. Kathaṇ ca bhikkhave bhikkhu sacittapariyāyakusalo hoti?

2. Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā<sup>7</sup> maṇḍanakajātiyo<sup>8</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>9</sup> sakam mukhanimittam paccavekkhamāno, sace tattha passati rajam vā aṅgaṇam<sup>10</sup> vā tass' eva rajassa vā aṅgaṇassa<sup>11</sup> vā pahānāya vāyamati, no ce tattha passati rajam vā aṅgaṇam<sup>10</sup> vā, ten' ev' attamano

<sup>1</sup> M<sub>7</sub> vyā°; T. vya°      <sup>2</sup> M. Ph. T. °ri.

<sup>3</sup> M<sub>6</sub> °kusala bhavissāmā ti, *omitting all the rest.*

<sup>4</sup> T. *has only a.*      <sup>5</sup> Ph. T. M<sub>7</sub>. S. °lā.      <sup>6</sup> Ph. T. S. °mā.

<sup>7</sup> M<sub>6</sub> *only vā.*      <sup>8</sup> M. S. °ko; Ph. maṇḍanakajātiko.

<sup>9</sup> Ph. udakapatte.      <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇam.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇassa.

hoti paripunnasaṅkappo 'lābhā vata me, parisuddham vata me' ti: evam eva kho bhikkhave bhikkhuno<sup>1</sup> paccavekkhanā<sup>2</sup> bahukārā<sup>3</sup> hoti kusalessu dhammesu: lābhi nu kho 'mhi ajjhataṃ cetosamathassa, nanu<sup>4</sup> kho 'mhi lābhi ajjhataṃ cetosamathassa, lābhi nu kho 'mhi adhipaṇṇādhammavipassanāya, nanu kho 'mhi lābhi adhipaṇṇādhammavipassanāya ti.

3. Sace<sup>5</sup> bhikkhave bhikkhu paccavekkhamāno evaṃ janāti: lābhi 'mhi ajjhataṃ cetosamathassa, na lābhi adhipaṇṇādhammavipassanāya ti, tena bhikkhave bhikkhunā ajjhataṃ cetosamathe patiṭṭhāya adhipaṇṇādhammavipassanāya yogo karaṇiyo. So aparena samayena lābhi c'eva hoti ajjhataṃ cetosamathassa lābhi<sup>6</sup> ca<sup>7</sup> adhipaṇṇādhammavipassanāya.

4. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ janāti: lābhi 'mhi adhipaṇṇādhammavipassanāya, na<sup>8</sup> lābhi ajjhataṃ cetosamathassa ti, tena bhikkhave bhikkhunā adhipaṇṇādhammavipassanāya patiṭṭhāya ajjhataṃ cetosamathe yogo karaṇiyo. So aparena samayena lābhi c'eva<sup>9</sup> hoti adhipaṇṇādhammavipassanāya lābhi ca<sup>7</sup> ajjhataṃ cetosamathassa.

5. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ janāti: na lābhi<sup>10</sup> ajjhataṃ cetosamathassa, na lābhi adhipaṇṇādhammavipassanāya ti, tena bhikkhave bhikkhunā tesam yeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appatīvāni ca sati ca sampajaññaṇ ca karaṇiyaṃ. Seyyathā pi bhikkhave ādittacelo vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṇ ca vāyamaṇ ca ussahaṇ ussolhiṇ ca appatīvāniṇ ca satiṇ ca sampajaññaṇ ca kareyya: evam eva kho bhikkhave tena bhikkhunā tesam yeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca

<sup>1</sup> M. Ph. bhikkhu.    <sup>2</sup> S. ṇā; M. Ph. māno.

<sup>3</sup> M. Ph. M<sub>6</sub> ro.

<sup>4</sup> T. M<sub>6</sub>. M. nanu; M<sub>6</sub> so also the next time.

<sup>5</sup> T. adds kho.    <sup>6</sup> T. na lābhi.

<sup>7</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.    <sup>8</sup> omitted by T. M<sub>7</sub>.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> ca.    <sup>10</sup> M<sub>6</sub> alābhi.

vāyāmo ca ussāho ca ussoḥhi ca appaṭivāni ca sati ca sampajāññāṇ ca karaṇīyaṃ. So aparena samayena lābhi c'eva hoti ajjhataṃ cetosamathassa lābhi ca<sup>1</sup> adhipaññā-dhammavipassanāya.

6. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: lābhi 'mhi ajjhataṃ cetosamathassa, lābhi adhipaññādhammavipassanāyā ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patitṭhāya uttarim<sup>2</sup> āsavānaṃ khayāya yogo karaṇīyo.

7. Cīvaram p'ahaṃ<sup>3</sup> bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi. Piṇḍapātāṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi. Senāsanaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi. Gāmanigamaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi. Janapadapadesaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi. Puggalaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi.

8. Cīvaram p'ahaṃ bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā cīvaraṃ 'idaṃ kho me cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti' ti: evarūpaṃ cīvaraṃ na sevitaḥham. Tattha yaṃ jaññā cīvaraṃ 'idaṃ kho me cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpaṃ cīvaraṃ sevitaḥham.

Cīvaram p'ahaṃ bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi ti iti yaṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

9. Piṇḍapātāṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḥham pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā piṇḍapātāṃ 'imaṃ<sup>4</sup> kho me piṇḍapātāṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā

<sup>1</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>. <sup>2</sup> M. Ph. 'ri.

<sup>3</sup> M. Ph. pāhaṃ throughout. <sup>4</sup> S. idaṃ.



dhammā parihāyanti' ti: evarūpo piṇḍapāto na sevitaḅbo. Tattha yaṃ jaṇṇā piṇḍapātāṃ 'imaṃ' kho me piṇḍapātāṃ sevato akusālā dhammā parihāyanti, kusālā dhammā abhivaḍḍhanti' ti: evarūpo piṇḍapāto sevitaḅbo.

Piṇḍapātāṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

10. Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaṇṇā senāsanam idaṃ kho me senāsanam sevato akusālā dhammā abhivaḍḍhanti, kusālā dhammā parihāyanti' ti: evarūpaṃ senāsanam na sevitaḅbam. Tattha yaṃ jaṇṇā senāsanam idaṃ kho me senāsanam sevato akusālā dhammā parihāyanti, kusālā dhammā abhivaḍḍhanti' ti: evarūpaṃ senāsanam sevitaḅbam.

Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

11. Gāmanigamaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaṇṇā gāmanigamaṃ 'imaṃ' kho me gāmanigamaṃ sevato akusālā dhammā abhivaḍḍhanti, kusālā dhammā parihāyanti' ti: evarūpo gāmanigamo na sevitaḅbo. Tattha yaṃ jaṇṇā gāmanigamaṃ 'imaṃ' kho me gāmanigamaṃ sevato akusālā dhammā parihāyanti, kusālā dhammā abhivaḍḍhanti' ti: evarūpo gāmanigamo sevitaḅbo.

Gāmanigamaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

12. Janapadapadesaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitaḅbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaṇṇā janapadapadesaṃ 'imaṃ' kho me janapadapadesaṃ sevato akusālā dhammā abhivaḍḍhanti,

<sup>1</sup> S. idaṃ.      <sup>2</sup> M<sub>7</sub>. S. idaṃ.

kusalā dhammā parihāyanti<sup>1</sup> ti: evarūpo janapadapadeso na sevitabbo. Tattha yaṃ jaññā janapadapadesaṃ 'imaṃ<sup>2</sup> kho me janapadapadesaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti<sup>3</sup> ti: evarūpo janapadapadeso sevitabbo.

Janapadapadesaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttam, idaṃ etaṃ paṭicca vuttam.

13. Puggalaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Tattha yaṃ jaññā puggalaṃ 'imaṃ<sup>4</sup> kho me puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti ti: evarūpo puggalo na sevitabbo. Tattha yaṃ jaññā puggalaṃ 'imaṃ<sup>5</sup> kho me puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti<sup>6</sup> ti: evarūpo puggalo sevitabbo.

Puggalaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttam, idaṃ etaṃ paṭicca vuttam.

#### LV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo<sup>2</sup> ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. 'Parihānadhammo puggalo parihānadhammo puggalo<sup>3</sup> ti āvuso vuccati<sup>4</sup>. Kittāvatā nu kho āvuso parihānadhammo puggalo vutto Bhagavatā, kittāvatā ca<sup>5</sup> pana aparihānadhammo puggalo vutto Bhagavatā ti? 'Dūrato pi kho mayam āvuso āgaccheyyāma<sup>6</sup> āyasmato Sāriputtassa santikaṃ<sup>7</sup> etassa bhāsitaṃ attham aññātum, sādhu vatāyasmantaṃ<sup>8</sup> yeva Sāriputtaṃ paṭibhātu etassa bhāsitaṃ

<sup>1</sup> S. idaṃ.    <sup>2</sup> M. °ve.

<sup>3</sup> M. Ph. *add* aparihānadhammo puggalo apari<sup>o</sup> puggalo ti āvuso vuccati.

<sup>4</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>.    <sup>5</sup> Ph. āgacchāma.

<sup>6</sup> M. Ph. S. °ke.    <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> panāy<sup>o</sup>

attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressanti<sup>1</sup> ti. Tena h'āvuso<sup>2</sup> supātha sādhu<sup>3</sup>kaṃ manasikarotha, bhāsisāmi<sup>4</sup> ti. 'Evaṃ āvuso<sup>5</sup> ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: Kittāvatā nu kho āvuso parihaṇadhammo puggalo vutto Bhagavatā?

3. Idhāvuso bhikkhu assutañ<sup>6</sup> c'eva dhammaṃ na supāti, sutā<sup>7</sup> c'assa<sup>8</sup> dhammā sammosaṃ<sup>9</sup> gacchanti, ye c'assa dhammā pubbe<sup>10</sup> cetaso samphuṭṭhapubbā<sup>11</sup>, te ca<sup>12</sup> na samudācaranti, aviññātā<sup>13</sup> ca na vijānāti. Ettāvatā kho āvuso parihaṇadhammo puggalo vutto Bhagavatā. Kittāvatā ca<sup>14</sup> panāvuso<sup>15</sup> aparihānadhammo puggalo vutto Bhagavatā?

4. Idhāvuso bhikkhu assutañ c'eva dhammaṃ supāti, sutā c'assa dhammā na sammosaṃ<sup>16</sup> gacchanti, ye c'assa dhammā pubbe cetaso samphuṭṭhapubbā<sup>17</sup>, te ca<sup>18</sup> samudācaranti, aviññātā<sup>19</sup> ca<sup>20</sup> vijānāti. Ettāvatā kho āvuso<sup>21</sup> aparihānadhammo puggalo vutto Bhagavatā.

5. No ce āvuso bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo<sup>22</sup> bhavissāmi<sup>23</sup> ti. Evaṃ hi vo āvuso sikkhitabbam. Kathaṃ cāvuso bhikkhu sacittapariyāyakusalo hoti?

6. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakaḷāṭṭiyo<sup>24</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>25</sup> sakam mukhanimittam paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ<sup>26</sup> vā, tass' eva rajassa vā aṅgaṇassa<sup>27</sup> vā pahānūya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ<sup>28</sup> vā, ten' ev' attamano<sup>29</sup> hoti

<sup>1</sup> T. M, tenāvuso.      <sup>2</sup> M. Ph. asu<sup>o</sup> *always*.

<sup>3</sup> T. sutāssa.      <sup>4</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. 'ham.

<sup>5</sup> M<sub>6</sub> pubb' eva.      <sup>6</sup> Ph. asammuttā<sup>o</sup>

<sup>7</sup> M. S. c'assa.      <sup>8</sup> M. nu.      <sup>9</sup> M. kho; *omitted by Ph.*

<sup>10</sup> M<sub>7</sub>. S. 'ham.      <sup>11</sup> M. Ph. S. c'assa.

<sup>12</sup> M. Ph. c'eva; M<sub>7</sub> ce.

<sup>13</sup> Ph. *continues*: sacittapariyāyakusalo hoti? Seyyathā pi and so on.

<sup>14</sup> Ph. S. 'lā.      <sup>15</sup> Ph. M<sub>6</sub>. S. 'mā.

<sup>16</sup> M. Ph. S. 'ko.      <sup>17</sup> S. udaka<sup>o</sup>      <sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇaṃ.

<sup>19</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇassa.      <sup>20</sup> Ph. tena c'atto<sup>o</sup>

paripunnasankappo<sup>1</sup> lābhā vata me, parisuddham vata me<sup>2</sup> ti: evam eva kho āvuso bhikkhuno<sup>3</sup> paccavekkhanā<sup>4</sup> bahu-kārā<sup>5</sup> hoti kusalesu dhammesu: anabhijjhālu nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no<sup>6</sup>; avyāpannacitto<sup>7</sup> nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; vigatathūnamiddho nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; anuddhato nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; tippavicikiccho nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; akkodhano<sup>8</sup> nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; asappakiliṭṭhacitto nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; lābhi nu kho 'mhi ajjhataṃ dhammapāmujjassa, samvijjati nu kho me eso dhammo, udāhu no; lābhi nu kho 'mhi ajjhataṃ cetosamathassa, samvijjati nu kho me eso dhammo, udāhu no; lābhi nu kho 'mhi adhipaññādharmavipassanāya, samvijjati nu kho me eso dhammo, udāhu no ti?

7. Sace āvuso<sup>9</sup> bhikkhu paccavekkhamāno sabbe pi 'me kusale<sup>8</sup> dhamme<sup>9</sup> attani na samanupassati, tenāvuso bhikkhunā sabbesaṃ yeva imesaṃ kusalānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇiyam. Seyyathā pi āvuso ādittacelo vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṃ ca vāyamaṃ ca ussāhaṃ ca ussoḷhiṃ ca appaṭivāniṃ ca satīṃ ca sampajaññaṃ ca kareyya: evam eva kho āvuso tena bhikkhunā sabbesaṃ yeva imesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇiyam.

8. Sace paṇāvuso bhikkhu paccavekkhamāno ekacce kusale dhamme attani samanupassati, ekacce kusale dhamme

<sup>1</sup> M. Ph. bhikkhu.    <sup>2</sup> S. °nā; M. Ph. °māno.

<sup>3</sup> M. Ph. °ro.    <sup>4</sup> M. S. *add ti, and so throughout after no.*

<sup>5</sup> T. avya°    <sup>6</sup> M. Ph. ako°

<sup>7</sup> M. pana āv°; Ph. S. paṇāvuso.    <sup>8</sup> T. M, °lesu.

<sup>9</sup> T. M, dhammesu.

attani na samanupassati, tenāvuso bhikkhunā ye kusale dhamme attani samanupassati, tesu kusalesu dhammesu patiṭṭhāya, ye kusale dhamme attani na samanupassati, tesam kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇiyam. Seyyathā pi āvuso ādittacelo vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṃ ca vāyāmaṃ ca ussāhaṃ ca ussoḷhiṃ ca appaṭivāniṃ ca satīṃ ca sampajaññaṃ ca kareyya: evam eva kho āvuso tena bhikkhunā ye kusale dhamme attani samanupassati, tesu kusalesu dhammesu patiṭṭhāya, ye kusale dhamme attani na samanupassati, tesam kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇiyam.

9. Sace paṇāvuso bhikkhu paccavekkhamāno sabbe<sup>1</sup> pi 'me' kusale dhamme attani samanupassati, tenāvuso bhikkhunā sabbesu<sup>2</sup> yeva<sup>2</sup> imesu kusalesu dhammesu patiṭṭhāya uttariṃ<sup>3</sup> āsavānaṃ khayāya yogo karaṇiyo ti.

## LVI.

1. Dasa yimā<sup>4</sup> bhikkhave saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā<sup>5</sup>. Katamā dasa?

2. Asubhasaññā, maraṇasaññā, āhāre patikkulasaññā<sup>6</sup>, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, paṇānasaññā, virāgasaññā, nirodhasaññā.

Imā kho bhikkhave dasa saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā ti.

<sup>1</sup> T. sabbena.      <sup>2</sup> M. Ph. S. sabbesveva.

<sup>3</sup> M. Ph. 'ri.      <sup>4</sup> T. imā.

<sup>5</sup> M<sub>6</sub> adds ti, then it repeats the same phrase, after which immediately follows No. LVIII.

<sup>6</sup> M. Ph. paṭikula°



## LVII.

1. Dasa yimā bhikkhave saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā. Katamā dasa?

2. Aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikkulasaññā<sup>1</sup>, sabbaloke anabhiratasaññā, aṭṭhikasaññā, pulavakasaññā<sup>2</sup>, vinīlakasaññā, vicchiddakasaññā, uddhumātakasaññā.

Imā kho bhikkhave dasa saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā ti.

## LVIII.

1. Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyūṃ 'kimmūlaka āvuso sabbe dhammā, kimsambhavā sabbe dhammā, kimsamudayā sabbe dhammā, kimsamosaraṇā sabbe dhammā, kimpamukhā sabbe dhammā, kiṃādhipateyyā<sup>3</sup> sabbe dhammā, kiṃ-uttarā sabbe dhammā, kimsārā sabbe dhammā, kiṃ-ogadhā<sup>4</sup> sabbe<sup>4</sup> dhammā<sup>1</sup>, kimpariyosānā sabbe dhammā<sup>1</sup> ti: evaṃ putṭhā tumhe bhikkhave tesāṃ aññatitthiyānaṃ paribbājakānaṃ kinti vyākareyyāthā<sup>5</sup> ti? 'Bhagavaṃmūlakā no bhante dhammā Bhagavaṃnnettikā Bhagavaṃpaṭisaraṇā. Sādhu vata bhante Bhagavantāṃ yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressanti<sup>1</sup> ti. Tena hi bhikkhave suṇātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante<sup>1</sup> ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyūṃ 'kimmūlakā āvuso sabbe dhammā, kimsambhavā sabbe dhammā, kimsamudayā sabbe dhammā, kimsamosaraṇā

<sup>1</sup> M. Ph. paṭikula°

<sup>2</sup> T. pulavaka°; M. Ph. S. pulavaka°

<sup>3</sup> M. Ph. S. adhi° <sup>4</sup> omitted by T.

<sup>5</sup> M. °yyathā; T. vyākareyyathā.

sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃ-adhi-pateyyā<sup>1</sup> sabbe dhammā, kiṃ-uttarā sabbe dhammā, kiṃsārā sabbe dhammā, kiṃ-ogadhā sabbe dhammā, kiṃpariyosānā sabbe dhammā<sup>2</sup> ti: evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānam paribbājakānam evaṃ vyākareyyātha<sup>3</sup>: 'chandaṃulakā āvuso sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanā-samosarāṇā sabbe dhammā, samāhipamukhā sabbe dhammā, satādhipateyyā<sup>4</sup> sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā<sup>5</sup> sabbe<sup>6</sup> dhammā<sup>7</sup>, amatogadhā sabbe dhammā, nibbānapariyosānā sabbe dhammā ti.

Evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānam paribbājakānam evaṃ vyākareyyātha<sup>8</sup> ti.

## LIX.

1. Tasmā ti ha bhikkhave evaṃ sikkhitabbaṃ: —

2. Yathāpabbajjāparicitaṇ<sup>6</sup> ca no cittaṃ bhavissati, na c'<sup>7</sup> uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti, aniccasaññāparicitaṇ ca no cittaṃ bhavissati, anattasaññāparicitaṇ<sup>8</sup> ca<sup>9</sup> no cittaṃ bhavissati, asubhasaññāparicitaṇ ca no cittaṃ bhavissati, ādīnavasaññāparicitaṇ ca no cittaṃ bhavissati, lokassa<sup>9</sup> samañ<sup>9</sup> ca visamañ ca ñatvā taṃ saññāparicitaṇ ca no cittaṃ bhavissati, lokassa sambhavañ ca vibhavañ ca ñatvā taṃ saññāparicitaṇ ca no cittaṃ bhavissati, lokassa samudayañ ca atṭhaṅga-maṇ<sup>10</sup> ca ñatvā taṃ<sup>11</sup> saññāparicitaṇ ca no cittaṃ bhavissati, pahānasaññāparicitaṇ ca no cittaṃ bhavissati, virā-gasaññāparicitaṇ<sup>11</sup> ca<sup>12</sup> no<sup>12</sup> cittaṃ<sup>12</sup> bhavissati<sup>12</sup>, nirodha-saññāparicitaṇ ca no cittaṃ bhavissati<sup>12</sup> ti.

<sup>1</sup> M. Ph. T. M., S. adhi<sup>o</sup>      <sup>2</sup> T. vyakareyyatha.

<sup>3</sup> T. samādhi<sup>o</sup>; M., samanādhī<sup>o</sup>      <sup>4</sup> omitted by T. M.,

<sup>5</sup> M., vyāthā; T. vyakareyyathā.      <sup>6</sup> T. 'tā.

<sup>7</sup> S. ca; omitted by M.,      <sup>8</sup> T. 'taṃ; omits ca.

<sup>9</sup> T. lokañcassamañ (sic).

<sup>10</sup> T. M., atthaṅg<sup>o</sup> throughout.      <sup>11</sup> omitted by T.

<sup>12</sup> M., bhavissati, then anattasaññā<sup>o</sup> and so on, as before, repeating the whole sentence.

Evam hi vo bhikkhave sikkhitabbam.

3. Yato kho bhikkhave bhikkhuno yathāpabbajjāparicitañ<sup>1</sup> ca<sup>2</sup> cittaṃ<sup>3</sup> hoti, na c'<sup>3</sup> uppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti, aniccaasaññāparicitañ ca cittaṃ hoti, anattasaññāparicitañ ca cittaṃ hoti, asubhasaññāparicitañ<sup>4</sup> ca<sup>4</sup> cittaṃ<sup>4</sup> hoti<sup>4</sup>, ādinavasaññāparicitañ ca cittaṃ hoti, lokassa samañ ca visamañ ca ñatvā taṃ saññāparicitañ ca cittaṃ hoti, lokassa sambhavañ<sup>5</sup> ca vibhavañ ca natvā<sup>6</sup> taṃ saññāparicitañ ca cittaṃ hoti, lokassa samudayañ ca aṭṭhaṅgamañ ca ñatvā taṃ saññāparicitañ ca cittaṃ hoti, pahānasaññāparicitañ<sup>7</sup> ca<sup>4</sup> cittaṃ<sup>4</sup> hoti<sup>4</sup>, virāgasaññāparicitañ ca cittaṃ hoti, nirodhasaññāparicitañ ca cittaṃ hoti.

Tassa dvinnam phalaṇam aññataram phalaṃ pāṭikaṃ-kham<sup>7</sup>: diṭṭh' eva dhamme aññā, sati vā upādisese anāgāmitā ti.

## LX.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando<sup>8</sup> ābādhiko hoti dukkhito bāḥagilāno. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ<sup>4</sup> nisīdi<sup>4</sup>. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca: —

2. Āyasmā bhante Girimānando ābādhiko hoti dukkhito bāḥagilāno, sādhu bhante Bhagavā yenāyasmā Girimānando ten' upasaṅkamatu anukampaṃ upādāyā ti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā<sup>2</sup> dasa saññā bhāseyyāsi<sup>9</sup>, thānaṃ kho pan' etaṃ vijjati, yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō thānaso paṭipassambheyya. Katamaṃ dasa?

<sup>1</sup> T. M<sub>6</sub> pabbajjā<sup>o</sup>      <sup>2</sup> omitted by M.

<sup>3</sup> S. ca; omitted by M<sub>6</sub>.      <sup>4</sup> omitted by T.

<sup>5</sup> T. bhavañ.      <sup>6</sup> omitted by S.      <sup>7</sup> M<sub>6</sub> 'khā.

<sup>8</sup> Ph. Giri<sup>o</sup> and Giri<sup>o</sup>      <sup>9</sup> T. 'yyasi.



3. Aniccasaññā, anattasaññā, asubhasaññā, ādinavaśaññā, pahāśaññā, virāśaññā, nirodhasaññā, sabbaloke anābhīratasaññā, sabbasāṅkhāresu aniccasaññā, anāpānasati<sup>1</sup>. Katamā c' Ānanda aniccasaññā?

4. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā iti paṭisaṅcikkhati 'rūpaṃ aniccaṃ, vedanā aniccā, saññā<sup>2</sup> aniccā<sup>3</sup>, saṅkhārā aniccā, viññāṇaṃ aniccaṃ' ti. Iti imesu pañcasu<sup>4</sup> upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat' Ānanda aniccasaññā. Katamā c' Ānanda anattasaññā?

5. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā iti paṭisaṅcikkhati 'cakkhum<sup>5</sup> anattā, rūpaṃ<sup>6</sup> anattā, sotam anattā, saddā anattā<sup>7</sup>, ghāṇaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā' ti. Iti<sup>8</sup> imesu ehasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccat' Ānanda anattasaññā. Katamā c' Ānanda asubhasaññā?

6. Idh' Ānanda bhikkhu imaṃ eva kāyaṃ uddhaṃ pādātala<sup>9</sup> adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati 'atthi imasmim kāye kesā lomā nakhā dantā taco mamsaṃ nhārū<sup>10</sup> atthi<sup>11</sup> atthimiñjaṃ<sup>12</sup> vakkam hadayaṃ yakanam kilomakam pibakam papphāsam<sup>13</sup> antam antagaṇaṃ udariyaṃ karisaṃ<sup>14</sup> pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo<sup>15</sup> siṃghāṇikā lasikā muttan' ti. Iti imasmim kāye asubhānupassī viharati. Ayaṃ vuccat' Ānanda asubhasaññā. Katamā c' Ānanda ādinavaśaññā?

7. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā iti paṭisaṅcikkhati 'bahudukkho kho

<sup>1</sup> Ph. aniccā<sup>o</sup>; M. anicchā<sup>o</sup>      <sup>2</sup> Ph. ānāpāna<sup>o</sup>

<sup>3</sup> omitted by T.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pañcas<sup>o</sup>.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> pe || iti paṭi<sup>o</sup>      <sup>6</sup> M. Ph. cakkhu.

<sup>7</sup> M. rūpā.      <sup>8</sup> M. 'lānaṃ.

<sup>9</sup> M. Ph. T. M<sub>6</sub> 'ru.      <sup>10</sup> M. Ph. T. M<sub>6</sub> atthi.

<sup>11</sup> M<sub>7</sub> 'ñjā; M<sub>6</sub> atthimiñjā; T. atthimijjā.

<sup>12</sup> M. Ph. pabbāsam.      <sup>13</sup> Ph. T. M<sub>6</sub> kari<sup>o</sup>

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> khelo.

ayam kāyo bahu-ādinavo' ti<sup>1</sup>. Iti imasmiṃ kāye vividhā ābādā uppajjanti, seyyathidaṃ cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo<sup>2</sup> kāso sāso<sup>3</sup> pināso<sup>4</sup> ḍaho<sup>4</sup> jaro kucchirogo mucchā pakkhandikā<sup>5</sup> sūlā<sup>6</sup> visūcikā<sup>7</sup> kutṭhaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍo kacchu rakhasā<sup>8</sup> vitacchikā<sup>9</sup> lohita-pittam<sup>10</sup> madhumeho amsā pilakā<sup>11</sup> bhagandalā pitta-samuṭṭhānā ābādā semhasamuṭṭhānā ābādā vātasamuṭṭhānā ābādā sannipātikā ābādā utupariṇāmajā<sup>12</sup> ābādā visamaparihārajā ābādā opakkamikā<sup>13</sup> ābādā<sup>13</sup> kamma-vipākajā ābādā sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ti. Iti<sup>14</sup> imasmiṃ kāye ādinavānupassī viharati. Ayam vuccat' Ānanda ādinavaśāññā. Katamā c' Ānanda pahānaśāññā?

8. Idh' Ānanda bhikkhu uppannam kāmavitakkaṃ nādhivāseti pajahati vinodeti vyantīkaroti<sup>15</sup> anabhāvaṃ gameti, uppannam vyāpādavitaṃ . . .<sup>16</sup> uppannam vihiṃsāvitaṃ . . .<sup>16</sup> uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti. Ayam vuccat' Ānanda pahānaśāññā. Katamā c' Ānanda virāgaśāññā?

9. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaṇagato vā suñṇāgāragato vā iti paṭisañcikkhati 'etaṃ santam, etaṃ papitaṃ, yad idaṃ sabbasaṅkhārasamatho sabbupa-dhipatiṇissaggo taṇhakkhaya virāgo nibbānan' ti. Ayam vuccat' Ānanda virāgaśāññā. Katamā c' Ānanda nirodhaśāññā?

10. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaṇagato<sup>17</sup> vā suñṇāgāragato vā iti paṭisañcikkhati 'etaṃ santam,

<sup>1</sup> omitted by T.      <sup>2</sup> Ph. adds oṭṭharogo.      <sup>3</sup> T. kāso.

<sup>4</sup> M. Ph. ḍaho.      <sup>5</sup> T. M<sub>7</sub> pakka°

<sup>6</sup> M. Ph. M<sub>6</sub> S. sulā.      <sup>7</sup> M. Ph. M<sub>6</sub> visu°

<sup>8</sup> Ph. rakhassā; M. nakhasā.      <sup>9</sup> T. vikacchikā.

<sup>10</sup> M. Ph. S. lohitaṃ pittaṃ.      <sup>11</sup> T. M<sub>6</sub> M<sub>7</sub> pilakā.

<sup>12</sup> T. M<sub>6</sub> M<sub>7</sub> °parināmajā.      <sup>13</sup> omitted by M<sub>6</sub>.

<sup>14</sup> omitted by Ph.

<sup>15</sup> M<sub>7</sub> vyanti°; T. M<sub>6</sub> byanti°; M. byantiṃ ka°; Ph. byantiṃ° throughout.      <sup>16</sup> M. Ph. S. in full.      <sup>17</sup> Ph. pa || iti.

etaṃ paṇiṭaṃ, yad idaṃ sabbasaṅkhārasamatho sabbu-  
padhīpaṭiṇissaggo taṇhakkhayo nirodho nibbānaṃ<sup>1</sup> ti. Ayaṃ  
vuccat' Ānanda nirodhasaṅṇā. Katamā c' Ānanda sabba-  
loke anabhiratasāṅṇā<sup>2</sup>?

11. Idh' Ānanda bhikkhu ye loka upāyupādānā<sup>3</sup> cetaso  
adhiṭṭhānābhinivesānusayā, te pajahanto viramati<sup>4</sup> na upā-  
diyanto<sup>5</sup>. Ayaṃ vuccat' Ānanda sabbaloke anabhirata-  
saṅṇā<sup>6</sup>. Katamā c' Ānanda sabbasaṅkhāresu aniccasaṅṇā<sup>7</sup>?

12. Idh' Ānanda bhikkhu sabbasaṅkhārehi<sup>8</sup> aṭṭiyati ha-  
rāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu  
aniccasaṅṇā. Katamā c' Ānanda ānāpānasati<sup>9</sup>?

13. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato  
vā suṇṇāgaragato vā nisīdati pallaṅkaṃ ābhujitvā<sup>10</sup> ujum  
kāyaṃ paṇidhāya parimukhaṃ satipaṭṭhapetvā. So sato  
'va<sup>11</sup> assasati, sato<sup>12</sup> passasati, dīghaṃ vā assasanto 'dīghaṃ  
assasāmi' ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ  
passasāmi' ti pajānāti, rassaṃ vā assasanto 'rassaṃ assa-  
sāmi' ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmi'  
ti pajānāti, 'sabbakāyapaṭisaṃvedī assasissāmi' ti sikkhati<sup>12</sup>,  
'sabbakāyapaṭisaṃvedī passasissāmi' ti sikkhati, 'passam-  
bhayaṃ kāyasāṅkhāraṃ assasissāmi' ti sikkhati, 'passam-  
bhayaṃ kāyasāṅkhāraṃ passasissāmi' ti sikkhati, 'pītipaṭi-  
saṃvedī assasissāmi' ti sikkhati, 'pītipaṭisaṃvedī passa-  
sissāmi' ti sikkhati, 'sukhapaṭisaṃvedī assasissāmi' ti sik-  
khati, 'sukhapaṭisaṃvedī passasissāmi' ti sikkhati, 'citta-  
saṅkhārapaṭisaṃvedī assasissāmi' ti sikkhati, 'cittasaṅkhāra-  
paṭisaṃvedī passasissāmi' ti sikkhati, 'passambhayaṃ  
cittasaṅkhāraṃ assasissāmi' ti sikkhati, 'passambhayaṃ  
cittasaṅkhāraṃ passasissāmi' ti sikkhati, 'cittapaṭisaṃvedī  
assasissāmi' ti sikkhati, 'cittapaṭisaṃvedī passasissāmi' ti

<sup>1</sup> M. Ph. anabhirati°    <sup>2</sup> M. upayu°; Ph. upādāyu°

<sup>3</sup> Ph. viharati.    <sup>4</sup> T. M<sub>6</sub> vupā°; M. anupā° for na upā°

<sup>5</sup> M. anicchā° throughout; Ph. aniccā°    <sup>6</sup> M. Ph. 'resu.

<sup>7</sup> Ph. ānāpāna° always.    <sup>8</sup> M. ābhujitvā.

<sup>9</sup> omitted by M<sub>6</sub>.    <sup>10</sup> M. Ph. add 'va.

<sup>11</sup> T. continues: pe || rassaṃ vā.

<sup>12</sup> T. continues: passambhayaṃ.

sikkhati, 'abhippamodayaṃ cittaṃ' assasissāmi' ti sikkhati  
'abhippamodayaṃ cittaṃ passasissāmi' ti sikkhati, 'samā-  
dahaṃ<sup>2</sup> cittaṃ<sup>2</sup> . . . pe<sup>3</sup> . . . vimocayaṃ cittaṃ . . . pe<sup>4</sup>  
. . . aniccānupassī . . . pe<sup>4</sup> . . . virāgānupassī<sup>5</sup> . . . pe<sup>4</sup>  
. . . nirodhānupassī . . . pe<sup>4</sup> . . . paṭinissaggānupassī assa-  
sissāmi' ti sikkhati, 'paṭinissaggānupassī passasissāmi' ti  
sikkhati. Ayaṃ vuccat' Ānanda ānāpānasati.

14. Sace kho tvaṃ Ānanda Girimānandassa bhikkhuo  
upasaṅkamitvā<sup>6</sup> imā dasa saññā bhāseyyāsi<sup>7</sup>, tñānaṃ kho  
pan' etaṃ vijjati, yaṃ Girimānandassa bhikkhuo imā  
dasa saññā sutvā so ābādho tñānaṃ paṭipassambheyyā<sup>8</sup> ti<sup>8</sup>.

15. Atha kho āyasmā Ānando Bhagavato santike imā  
dasa saññā uggahetvā yenāyasmā Girimānando ten' upa-  
saṅkami, upasaṅkamitvā āyasmato Girimānandassa imā  
dasa saññā abhāsi. Atha kho āyasmato Girimānandassa  
imā<sup>9</sup> dasa saññā sutvā so ābādho tñānaṃ paṭipassambhi,  
utthahi<sup>10</sup> cāyasmā<sup>11</sup> Girimānando tamhā ābādha, tathā  
pahīno ca panāyasmato Girimānandassa so ābādho ahoṣi ti.

Sacittavaggo<sup>12</sup> chaṭṭho<sup>13</sup>.

Tass'<sup>14</sup> uddānaṃ:

Sacitta<sup>15</sup>. Sāriputta<sup>16</sup> ca<sup>17</sup> thiti<sup>18</sup> ca samathena<sup>19</sup> ca  
Parihānā<sup>20</sup> ca<sup>21</sup> dve saññā mūlā<sup>22</sup> pabbajitā<sup>23</sup> Giri<sup>24</sup> ti<sup>25</sup>.

<sup>1</sup> Ph. S. *continue*: samādahaṃ cittaṃ; M. has la, then samādahaṃ cittaṃ; M<sub>6</sub> has asamādahaṃ cittaṃ assasissāmi ti instead of abhippamodayaṃ cittaṃ passasissāmi ti.

<sup>2</sup> omitted by T. M<sub>7</sub>.

<sup>3</sup> M. la; omitted by Ph. T. S.; M<sub>6</sub> passasissāmi ti sikkhati.

<sup>4</sup> M. la; omitted by Ph. S. <sup>5</sup> omitted by M<sub>6</sub>.

<sup>6</sup> omitted by M. <sup>7</sup> T. 'yyasi. <sup>8</sup> T. 'yyati.

<sup>9</sup> omitted by M. Ph. <sup>10</sup> M. Ph. M<sub>7</sub>, S. vu<sup>o</sup>

<sup>11</sup> T. ca āy<sup>o</sup>; S. āy<sup>o</sup> <sup>12</sup> Ph. T. M<sub>6</sub>, M<sub>7</sub> vaggo.

<sup>13</sup> M. Ph. S. paṭhamo. <sup>14</sup> M. tassa.

<sup>15</sup> M<sub>6</sub> 'ttaṃ; M. Ph. 'ttaṃ ca; T. M<sub>7</sub> citta.

<sup>16</sup> M. 'putta; Ph. 'puttaṃ. <sup>17</sup> only in S.

<sup>18</sup> Ph. thiti; M. dhiti. <sup>19</sup> T. sacetana; M<sub>7</sub> sathena.

<sup>20</sup> M. Ph. 'no; T. 'naṃ; M<sub>6</sub> 'na. <sup>21</sup> omitted by T. M<sub>6</sub>, M<sub>7</sub>, S.

<sup>22</sup> T. M<sub>7</sub> samulā; M<sub>6</sub> samulā. <sup>23</sup> M. Ph. M<sub>7</sub> 'taṃ.

<sup>24</sup> T. M<sub>6</sub>, M<sub>7</sub> Giro; S. pabbajitābhādho. <sup>25</sup> omitted by S.

## LXI.

1. Purimā bhikkhave koṭi na paññāyati avijjāya 'ito pubbe avijjā nāhosi'<sup>1</sup>, atha paccā sambhavi'<sup>2</sup> ti. evaṃ<sup>3</sup> c'etaṃ<sup>3</sup> bhikkhave vuccati<sup>4</sup>. Atha ca pana paññāyati 'idappaccayā avijjā' ti. Avijjam p'ahaṃ<sup>5</sup> bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? Pañca nivarāṇā ti 'ssa vacanīyaṃ. Pañca p'ahaṃ bhikkhave nivarāṇe sahāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nivarāṇānaṃ? Tīṇi duccaritāni ti 'ssa vacanīyaṃ. Tīṇi p'ahaṃ bhikkhave duccaritāni sāhārāni<sup>6</sup> vadāmi, no anāhārāni. Ko cāhāro tīṇaṃ duccaritānaṃ? Indriyāsaṃvaro<sup>7</sup> ti 'ssa vacanīyaṃ. Indriyāsaṃvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyāsaṃvarassa? Asatāsampaajaññaṃ<sup>8</sup> ti 'ssa vacanīyaṃ. Asatāsampaajaññaṃ<sup>9</sup> p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asatāsampaajaññassa? Ayonisomanasikāro ti 'ssa vacanīyaṃ. Ayonisomanasikāraṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikārassa? Assaddhiyaṃ<sup>10</sup> ti 'ssa vacanīyaṃ. Assaddhiyaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyassa? Asaddhammasavanāṃ<sup>11</sup> ti 'ssa vacanīyaṃ. Asaddhammasavanāṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asaddhammasavanassa? Asappurisasamsevo ti 'ssa vacanīyaṃ.

2. Iti kho bhikkhave asappurisasamsevo paripūro asaddhammasavanāṃ paripūreti, asaddhammasavanāṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampaajaññaṃ paripūreti, asatāsampaajaññaṃ paripūraṃ

<sup>1</sup> T. M<sub>7</sub> na hosi; M<sub>6</sub> hoti. <sup>2</sup> M. Ph. samabho

<sup>3</sup> T. evaṃ eva kho taṃ. <sup>4</sup> Ph. na hoti.

<sup>5</sup> M. Ph. pāhaṃ throughout. <sup>6</sup> T. M<sub>7</sub> insert evaṃ.

<sup>7</sup> M. M<sub>6</sub> indriya-asam<sup>o</sup>; T. M<sub>7</sub> indriyasam<sup>o</sup> throughout.

<sup>8</sup> T. assatā<sup>o</sup> <sup>9</sup> T. āsatā<sup>o</sup> <sup>10</sup> M. Ph. asa<sup>n</sup> throughout.

<sup>11</sup> S. 'ssavanāṃ throughout.

Anguttara, part V.

indriyāsaṃvaraṃ paripūreti, indriyāsaṃvaro paripūro tiṇi duccaritāni paripūreti, tiṇi duccaritāni paripūrāni pañca nivarane paripūrenti, pañca nivaranaṃ paripūrā avijjāṃ paripūrenti.

Evam etissā avijjāya āhāro hoti, evaṇ ca pāripūri.

3. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve<sup>1</sup> galagalāyante<sup>2</sup> taṃ udakaṃ yathā-ninnaṃ pavattamānaṃ pabbatakandarapadarasākhā<sup>3</sup> paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>4</sup> paripūrenti, kussubbhā<sup>4</sup> paripūrā mahāsobbhe<sup>5</sup> paripūrenti, mahāsobbhā<sup>6</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ<sup>7</sup> sāgaraṃ paripūrenti; evam etassa mahāsamuddassa<sup>8</sup> sāgarassa āhāro hoti, evaṇ ca pāripūri: evam eva kho bhikkhave asappurisasamsevo paripūro asaddhammasavanaṃ paripūreti, asaddhammasavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatā-sampajaññaṃ paripūreti, asatā-sampajaññaṃ paripūraṃ indriyāsaṃvaraṃ paripūreti, indriyāsaṃvaro paripūro tiṇi duccaritāni paripūreti, tiṇi duccaritāni paripūrāni pañca nivarane paripūrenti, pañca nivaranaṃ paripūrā avijjāṃ paripūrenti.

Evam etissā avijjāya āhāro hoti, evaṇ ca pāripūri.

4. Vijjāvimuttin<sup>9</sup> p'ahaṃ bhikkhave sūhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiyā? Satta bojjaṅgā ti 'ssa vacaniyaṃ. Satta p'ahaṃ bhikkhave bojjaṅge sūhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjaṅgānaṃ? Cattāro satipaṭṭhānā ti 'ssa vacaniyaṃ. Cattāro p'ahaṃ bhikkhave satipaṭṭhāne sūhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānaṃ? Tiṇi sucaritāni

<sup>1</sup> omitted by M. Ph.; S. gala<sup>a</sup>; M<sub>7</sub> galaga<sup>l</sup>

<sup>2</sup> Ph. 'sākhā.

<sup>3</sup> M<sub>5</sub> kusumbhe; S. kussubbhe; M. Ph. kusumbhe.

<sup>4</sup> M<sub>5</sub> kusumbhā; S. kusubbhā; M. Ph. kusumbhā.

<sup>5</sup> M. Ph. 'sumbhe. <sup>6</sup> M. Ph. 'sumbhā.

<sup>7</sup> M. T. M<sub>7</sub> samuddaṃ; Ph. samudda.

<sup>8</sup> Ph. 'samudda; omitted by T. M<sub>6</sub> M<sub>7</sub>.

<sup>9</sup> T. 'ttaṃ.

ti 'ssa vacaniyaṃ. Tñi p'ahaṃ bhikkhave sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tippaṃ sucaritānaṃ? Indriyasamūhāro ti 'ssa vacaniyaṃ. Indriyasamūhāraṃ p'ahaṃ bhikkhave sāhārāni vadāmi, no anāhārāni. Ko cāhāro indriyasamūhāraṃ? Satisampajaññaṃ ti 'ssa vacaniyaṃ. Satisampajaññaṃ p'ahaṃ bhikkhave sāhārāni vadāmi, no anāhārāni. Ko cāhāro satisampajaññaṃ? Yonisomanasikāro ti 'ssa vacaniyaṃ. Yonisomanasikāraṃ p'ahaṃ bhikkhave sāhārāni vadāmi, no anāhārāni. Ko cāhāro yonisomanasikāraṃ? Saddhā ti 'ssa vacaniyaṃ. Saddhaṃ p'ahaṃ bhikkhave sāhārāni vadāmi, no anāhārāni. Ko cāhāro saddhāya? Saddhammasavanaṃ ti 'ssa vacaniyaṃ. Saddhammasavanaṃ p'ahaṃ bhikkhave sāhārāni vadāmi, no anāhārāni. Ko cāhāro saddhammasavanaṃ? Sappurisasamūheva ti 'ssa vacaniyaṃ.

5. Iti kho bhikkhave sappurisasamūheva paripūro saddhammasavanaṃ paripūreti, saddhammasavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasamūhāraṃ paripūreti, indriyasamūhāro paripūro tñi sucaritāni paripūreti, tñi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evaṃ ca paripūri.

6. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante<sup>1</sup> tam<sup>2</sup> udakaṃ yathānimmaṃ pavattamānaṃ pabbatakandarapadarasūkhā paripūreti, pabbatakandarapadarasūkhā paripūrā kussubbhe<sup>3</sup> paripūrenti, kussubbhā<sup>4</sup> paripūrā mahāsobbhe<sup>5</sup> paripūrenti, mahāsobbhā<sup>6</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā

<sup>1</sup> omitted by M. Ph.; S. galā; M, galaga<sup>o</sup> and so always.

<sup>2</sup> omitted by T. M.

<sup>3</sup> M. Ph. kusumbhe; T. kassubbhe; S. kusubbhe.

<sup>4</sup> M. Ph. kusumbhā; T. kassubbhā; S. kusubbhā.

<sup>5</sup> M. Ph. °sumbhe.

<sup>6</sup> M. Ph. °sumbhā.

mahāsamuddam<sup>1</sup> sāgaram paripūrenti; evam etassa mahāsamuddassa<sup>2</sup> sāgarassa<sup>3</sup> āhāro hoti, evañ ca pāripūri: evam eva kho bhikkhave sappurisasamsevo paripūro saddhammasavanam paripūreti, saddhammasavanam paripūram saddham paripūreti, saddhā paripūrā yonisomanasikāram paripūreti, yonisomanasikāro paripūro satisampajaññam paripūreti, satisampajaññam paripūram indriyasamvaram paripūreti, indriyasamvaro paripūro tiṇi sucaritāni paripūreti, tiṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri ti.

## LXII.

1. Purimā bhikkhave koṭi na paññāyati bhavataṇhāya 'ito pubbe bhavataṇhā nāhosi<sup>4</sup>, atha pacchā sambhavi'<sup>5</sup> ti, evañ c'etaṃ bhikkhave vuccati. Atha ca pana paññāyati 'idappacceyā bhavataṇhā' ti. Bhavataṇham p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro bhavataṇhāya? Avijjā ti 'ssa vacaniyam. Avijjam p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro avijjāya? Pañca nivarana ti 'ssa vacaniyam. Pañca p'aham bhikkhave nivarane<sup>6</sup> sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nivaranaṇam? Tiṇi duccharitāni ti 'ssa vacaniyam. Tiṇi p'aham bhikkhave duccharitāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇnaṃ duccharitaṇam? Indriyāsamvaro ti 'ssa vacaniyam. Indriyāsamvaram p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro indriyāsamvarassa? Asatāsampajaññaṃ ti 'ssa vacaniyam. Asatāsampajaññaṃ p'aham bhikkhave sāhāram vadāmi, no

<sup>1</sup> M. T. M, samuddam; Ph. M, samudda.

<sup>2</sup> Ph. mahāsamudda. <sup>3</sup> omitted by M.

<sup>4</sup> T. na hoti; M, na hosi. <sup>5</sup> M. Ph. samabh'

<sup>6</sup> M. Ph. S. put nro after pañca.



anāhāraṃ. Ko cāhāro asatāsampajaññaṣṣa? Ayonisomanasikāro ti 'ssa vacaniyaṃ. Ayonisomanasikāraṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikārassa? Assaddhiyaṃ ti 'ssa vacaniyaṃ. Assaddhiyaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyaṣṣa? Asaddhammasavanāṃ ti 'ssa vacaniyaṃ. Asaddhammasavanāṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asaddhammasavanassa? Asappurisasamsevo ti 'ssa vacaniyaṃ.

2. Iti kho bhikkhave asappurisasamsevo paripūro asaddhammasavanāṃ paripūreti, asaddhammasavanāṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyāsavaraṃ paripūreti, indriyāsavaro paripūro tīṇi dūccarītāni paripūreti, tīṇi dūccarītāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjāṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti.

Evam etissā<sup>1</sup> bhavataṇhāya āhāro hoti, evaṃ ca paripūri.

3. Seyyathā pi bhikkhave upari pabbate thullapluṣitake deve vassante deve galagalāyante taṃ udakaṃ yathānimmaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>2</sup> paripūrenti, kussubbhā<sup>3</sup> paripūrā mahāsobbhe<sup>4</sup> paripūrenti, mahāsobbhā<sup>5</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ<sup>6</sup> sāgaraṃ paripūrenti; evam etassa mahāsamuddassa<sup>7</sup> sāgarassa āhāro hoti, evaṃ ca paripūri: evam eva kko bhikkhave asappurisasamsevo paripūro asaddhammasavanāṃ paripūreti, asaddhammasavanāṃ paripūraṃ

<sup>1</sup> M<sub>6</sub> etissāya; Ph. etassā; T. M<sub>7</sub> etassa.

<sup>2</sup> M. Ph. kusumbhe; S. kusubbhe.

<sup>3</sup> M. Ph. kusumbhā; S. kusubbhā.

<sup>4</sup> M. Ph. °sumbhe; S. °kusubbhe.

<sup>5</sup> M. Ph. °sumbhā; S. °kusubbhā.

<sup>6</sup> M. Ph. T. M<sub>6</sub> M<sub>7</sub> samuddaṃ.

<sup>7</sup> Ph. °samudda.

assaddhiyaṃ paripūreti. assaddhiyaṃ paripūraṃ ayoniso-manasikūraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyasamvaraṃ paripūreti, indriyasamvaro paripūro tiṇi duccaritāni paripūreti, tiṇi duccaritāni paripūrāni pañca nivarane paripūrenti, pañca nivarāṇā paripūrā avijjāṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti.

Evam etissā bhavataṇhāya āhāro hoti, evaṃ ca paripūri.

4. Vijjāvimuttim p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiyā? Satta bojjhaṅgā ti 'ssa vacaniyaṃ. Satta p'ahaṃ bhikkhave bojjhaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjhaṅgānaṃ? Cattāro satipaṭṭhānā ti 'ssa vacaniyaṃ. Cattāro p'ahaṃ bhikkhave satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? Tiṇi sucaritāni ti 'ssa vacaniyaṃ. Tiṇi p'ahaṃ bhikkhave sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ sucaritānaṃ? Indriyasamvaro ti 'ssa vacaniyaṃ. Indriyasamvaraṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyasamvarassa? Satisampajaññaṃ ti 'ssa vacaniyaṃ. Satisampajaññaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññaṃ? Yonisomanasikāro ti 'ssa vacaniyaṃ. Yonisomanasikāraṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro yonisomanasikārassa? Saddhā ti 'ssa vacaniyaṃ. Saddhaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhāya? Saddhammasavanā ti 'ssa vacaniyaṃ. Saddhammasavanāṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhammasavanassa? Sappurisasamsevo ti 'ssa vacaniyaṃ.

5. Iti kho bhikkhave sappurisasamsevo paripūro saddhammasavanāṃ paripūreti, saddhammasavanāṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyasamvaraṃ paripūreti, indriyasamvaro paripūro tiṇi sucaritāni paripūreti, tiṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge

paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evaṃ ca pāripūri.

6. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante taṃ udakaṃ yathāninnam pavattamānaṃ<sup>1</sup> pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>2</sup> paripūrenti, kussubbhā<sup>3</sup> paripūrā mahāsobbhe<sup>4</sup> paripūrenti, mahāsobbhā<sup>5</sup> paripūrā kumadiyo paripūrenti, kumadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ<sup>6</sup> sāgaraṃ paripūrenti; evam etassa mahāsamuddassa sāgarassa āhāro hoti, evaṃ ca pāripūri: evam eva kho bhikkhave sappurisasamsevo paripūro saddhammasavanam paripūreti<sup>7</sup>, saddhammasavanam paripūram saddham paripūreti, saddhā paripūrā yonisomanasikāram paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūram indriyasamvaraṃ paripūreti, indriyasamvaro paripūro tiṇi sucaritāni paripūreti, tiṇi sucaritāni paripūrāni cattāro satipatthāne paripūreti, cattāro satipatthānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evaṃ ca pāripūri ti.

### LXIII.

1. Ye keci bhikkhave mayi nitthāgatā<sup>8</sup>, sabbe te ditthi-sampannā. Tesam<sup>9</sup> ditthisampannānaṃ<sup>9</sup> pañcannaṃ<sup>10</sup> idha nitthā, pañcannaṃ idha vihāya nitthā. Katamesaṃ pañcannaṃ idha nitthā?

<sup>1</sup> M. *continues*: pa || evam etassa mahāsamuddassa.

<sup>2</sup> Ph. kusumbhe; S. kusubbhe.

<sup>3</sup> Ph. kusumbhā; S. kusubbhā.

<sup>4</sup> Ph. °sumbhe; S. °kusubbhe.

<sup>5</sup> Ph. °sumbhā; S. °kusubbhā. <sup>6</sup> Ph. T. samuddaṃ.

<sup>7</sup> M. *continues*: pa || Evam etissā.

<sup>8</sup> S. nittham gatā; T. M<sub>6</sub>. M<sub>7</sub>, nitthagatā throughout.

<sup>9</sup> omitted by S.

<sup>10</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>; M<sub>6</sub> omits also idha nitthā.

2. Sattakkhattuparamassa<sup>1</sup>, kolampkolassa, ekabījissa, sakadāgāmiṣṣa, yo ca diṭṭh' eva dhamme arahā: imesaṃ pañcannaṃ idha niṭṭhā. Katamesaṃ pañcannaṃ idha vihāya niṭṭhā?

3. Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa<sup>2</sup>, sasaṅkhāraparinibbāyissa, uddham-sotassa akanitṭhagāmino: imesaṃ pañcannaṃ idha vihāya niṭṭhā.

Ye keci bhikkhave mayi niṭṭhaṅgatā, sabbe te diṭṭhi-sampannā. Tesāṃ diṭṭhisampannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā ti.

#### LXIV<sup>3</sup>.

1. Ye keci bhikkhave mayi aveccappasannā, sabbe te sotāpannā. Tesāṃ sotāpannānaṃ pañcannaṃ idha niṭṭhā, pañcannaṃ idha<sup>4</sup> vihāya<sup>4</sup> niṭṭhā<sup>4</sup>. Katamesaṃ<sup>4</sup> pañcannaṃ<sup>4</sup> idha niṭṭhā?

2. Sattakkhattuparamassa, kolampkolassa, ekabījissa, sakadāgāmiṣṣa, yo ca diṭṭh' eva dhamme arahā: imesaṃ pañcannaṃ idha<sup>5</sup> niṭṭhā<sup>5</sup>. Katamesaṃ<sup>5</sup> pañcannaṃ<sup>5</sup> idha vihāya niṭṭhā?

3. Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa<sup>6</sup>, uddham-sotassa akanitṭhagāmino<sup>7</sup>: imesaṃ pañcannaṃ idha vihāya niṭṭhā.

Ye keci bhikkhave mayi aveccappasannā, sabbe te sotāpannā. Tesāṃ sotāpannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā ti.

#### LXV.

1. Ekam samayaṃ āyasmā Sāriputto Magadhesu viharati Nālakagāmake<sup>8</sup>. Atha kho Sāmaṇḍakuni<sup>9</sup> paribbajako

<sup>1</sup> S. °ttum para° *always*. <sup>2</sup> T. samkh°

<sup>3</sup> *is wanting in Ph.* <sup>4</sup> *omitted by M<sub>6</sub>.*

<sup>5</sup> *omitted by M<sub>7</sub>.* <sup>6</sup> *omitted by T.*

<sup>7</sup> T. aganittṭhā°

<sup>8</sup> T. M<sub>7</sub> Nālakāmake; M<sub>6</sub> nāma gāmake. <sup>9</sup> Ph. Sāmaṇḍako.

yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi<sup>1</sup>, sammodaniyaṃ katham sārūṇiyaṃ<sup>2</sup> vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sāmaṇḍakāni<sup>3</sup> paribbājako āyasmantaṃ Sāriputtaṃ etad avoca 'kin nu kho āvuso Sāriputta sukham kim<sup>4</sup> dukkhan' ti?

2. Abhinibbatti kho āvuso dukkhā, anabhinibbatti sukhā.

Abhinibbattiyā āvuso sati idaṃ dukkhaṃ paṭikaṅkhaṃ: sitaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo aggisamphasso daṇḍasamphasso satthasamphasso<sup>5</sup> nāti pi naṃ<sup>6</sup> mittā pi<sup>7</sup> saṅgama samāgama rosentī<sup>8</sup>.

Abhinibbattiyā āvuso sati idaṃ dukkhaṃ paṭikaṅkhaṃ.

3. Anabhinibbattiyā<sup>9</sup> āvuso sati idaṃ sukham<sup>10</sup> paṭikaṅkhaṃ: na sitaṃ na uṇhaṃ na jighacchā na pipāsā na uccāro na passāvo na aggisamphasso na daṇḍasamphasso na<sup>11</sup> satthasamphasso<sup>5</sup> nāti pi naṃ<sup>6</sup> mittā pi<sup>7</sup> saṅgama samāgama na rosentī.

Anabhinibbattiyā<sup>12</sup> āvuso sati idaṃ sukham<sup>13</sup> paṭikaṅkhan ti.

## LXVI.

1. Ekam samayaṃ āyasmā Sāriputto Magadhesu viharati Nālakagāmake<sup>14</sup>. Atha kho Sāmaṇḍakāni paribbājako yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi . . . pe<sup>15</sup> . . . Ekamantaṃ nisinno kho Sāmaṇḍakāni<sup>16</sup> paribbājako āyas-

<sup>1</sup> omitted by T. M<sub>7</sub>.

<sup>2</sup> M. Ph. sūra° throughout.

<sup>3</sup> Ph. Sāmaṇḍako.

<sup>4</sup> omitted by T. M<sub>6</sub>, M<sub>7</sub>.

<sup>5</sup> M. T. M<sub>6</sub> satta°

<sup>6</sup> omitted by M. Ph.

<sup>7</sup> M<sub>6</sub> adds naṃ.

<sup>8</sup> T. dukkhenti rosemāgarāyenti na, and it omits the following phrase; M<sub>6</sub>, M<sub>7</sub> have dukkhan ti rosentī.

<sup>9</sup> M<sub>6</sub> abhi° <sup>10</sup> T. M<sub>7</sub> dukkham.

<sup>11</sup> omitted by M<sub>6</sub>; M. T. satta°

<sup>12</sup> M<sub>6</sub>, M<sub>7</sub> na anabhi°; T. na danabhi° (sic).

<sup>13</sup> T. M<sub>6</sub>, M<sub>7</sub> dukkham.

<sup>14</sup> T. M<sub>6</sub>, M<sub>7</sub> Nālagāmake.

<sup>15</sup> M. Ph. S. in full.

<sup>16</sup> Ph. °kā.

mantam Sāriputtam etad avoca 'kin nu kho āvuso Sāriputta imasmim dhammavinaye sukham kiṃ dukkhan' ti?

2. Anabhirati kho āvuso imasmim dhammavinaye<sup>1</sup> dukkhā. akhirati sukhā.

Anabhiratiyā āvuso sati idam dukkham paṭikaṅkham: gacchanto pi sukham sātāṃ nādhigacchati, t̥hito pi . . . nisimmo pi . . . sayāno<sup>2</sup> pi . . . gāmagato pi . . . araṇṇa-gato<sup>3</sup> pi<sup>3</sup> . . . rukkhamūlagato<sup>3</sup> pi<sup>3</sup> . . . suññāgāragato pi . . . abbhokāsagato pi . . . bhikkhumajjhagato pi sukham sātāṃ nādhigacchati.

Anabhiratiyā āvuso sati idam dukkham paṭikaṅkham.

3. Abhiratiyā<sup>4</sup> āvuso sati idam sukham paṭikaṅkham: gacchanto pi sukham sātāṃ adbhigacchati<sup>5</sup>, t̥hito pi . . . nisimmo pi . . . sayāno pi . . . gāmagato pi . . . araṇṇa-gato pi . . . rukkhamūlagato pi . . . suññāgāragato pi . . . abbhokāsagato pi . . . bhikkhumajjhagato pi sukham sātāṃ adbhigacchati.

Abhiratiyā āvuso sati idam sukham paṭikaṅkhan ti.

## LXVII.

1. Ekam samayaṃ Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim<sup>6</sup> yena Nalakaṇṇam<sup>7</sup> nāma Kosalanam nigamo tad avasari. Tatra sudam Bhagavā Nalakaṇṇe<sup>7</sup> viharati Palāsavane. Tena kho pana samayena Bhagavā tadah<sup>8</sup> uposathe bhikkhusaṅghaparivuto nisimmo hoti. Atha kho Bhagavā bahu-d-eva rattiṃ bhikkhū<sup>8</sup> dhammiyā kathāya sandassetvā samūdapetvā samuttejetvā sampahamsetvā tuṇhibhūtaṃ tuṇhibhūtaṃ<sup>9</sup> bhikkhusaṅgham anuviloketvā āyasmantaṃ Sāriputtam āmantesi 'vigatathīnamiddho kho Sāriputta bhikkhusaṅgho, paṭibhātu tam<sup>10</sup>

<sup>1</sup> Ph. vinaye. <sup>2</sup> M<sub>6</sub> sāno.

<sup>3</sup> omitted by T. M<sub>7</sub>. <sup>4</sup> T. M<sub>7</sub> anabhi<sup>o</sup>

<sup>5</sup> T. gacchati; M<sub>7</sub> nādhio adhi<sup>o</sup> <sup>6</sup> omitted by T.

<sup>7</sup> M<sub>6</sub>. M<sub>7</sub> Nal<sup>o</sup>; T. Nālaka<sup>o</sup>

<sup>8</sup> M. Ph. bhikkhūnam. <sup>9</sup> omitted by M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> T. nam; M<sub>6</sub> paṭibhannam for paṭi<sup>o</sup> tam.

Sāriputta bhikkhūnaṃ dhammikathā<sup>1</sup>; piṭṭhi me āgilāyati<sup>2</sup>. tam ahaṃ āyamiṣṣāmi<sup>3</sup> ti. 'Evaṃ bhante' ti kho āyasmā Sāriputto Bhagavato paccassosi. Atha kho Bhagavā catugguṇaṃ<sup>4</sup> saṃghāṭiṃ paññāpetvā dakkhiṇena passena siha-seyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikaritvā.

2. Tatra kho āyasmā Sāriputto bhikkhū ānantesi: — Āvuso bhikkhavo<sup>5</sup> ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosun. Āyasmā Sāriputto etad avoca:—

3. Yassa kassaci āvuso saddhā natthi kusalesu dhammesu. hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati. hīni<sup>6</sup> yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi<sup>6</sup>. Seyyathā pi āvuso kālapakkhe<sup>7</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya. hāyati ārohapariṇāhena: evaṃ eva kho āvuso yassa kassaci saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hīni<sup>6</sup> yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi<sup>6</sup>. Assaddho purisapuggalo ti āvuso parihānam etaṃ, ahiriko purisapuggalo ti āvuso parihānam etaṃ, anottappi purisapuggalo ti āvuso parihānam etaṃ, kusito purisapuggalo ti āvuso parihānam etaṃ, duppañño purisapuggalo ti āvuso parihānam etaṃ, kodhano<sup>8</sup> purisapuggalo ti āvuso parihānam etaṃ, upanāhi purisapuggalo ti āvuso parihānam etaṃ, pāpiccho purisapuggalo ti āvuso parihānam etaṃ, pāpamitto purisapuggalo ti āvuso parihānam etaṃ, micchādītṭhiko purisapuggalo ti āvuso parihānam etaṃ.

4. Yassa kassaci āvuso saddhā atthi kusalesu dhammesu, hiri atthi . . .<sup>9</sup> ottappaṃ atthi . . . viriyaṃ atthi . . .

<sup>1</sup> M<sub>6</sub> dhamma°; M<sub>7</sub> dhammiya k°      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> agi°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> catugguṇaṃ.      <sup>4</sup> M. °ve.

<sup>5</sup> S. parihāni.      <sup>6</sup> S. vuddhi.

<sup>7</sup> M. S. kāla°; M<sub>6</sub> °pakkhe °va.

<sup>8</sup> missing in T. down to Yassa kassaci.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>1</sup> yeva pātikaṅkhā kusalesu dhammesu no parihāni<sup>2</sup>. Seyyathā pi āvuso juphapakkhe<sup>3</sup> candassa yā ratti vā divaso vā āgacchati, vaḍḍhat<sup>4</sup> eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>4</sup> yeva pātikaṅkhā kusalesu dhammesu no parihāni<sup>5</sup>. Saddho purisapuggalo ti āvuso aparihānam etaṃ, hirinā purisapuggalo ti āvuso aparihānam etaṃ, ottappi purisapuggalo ti āvuso aparihānam etaṃ, āradhaviṛiyo purisapuggalo ti āvuso aparihānam etaṃ, paññavā purisapuggalo ti āvuso aparihānam etaṃ, akkodhano purisapuggalo ti āvuso aparihānam etaṃ, anupanāhi purisapuggalo ti āvuso aparihānam etaṃ, appiccho purisapuggalo ti āvuso aparihānam etaṃ, kalyāṇamitto purisapuggalo ti āvuso aparihānam etaṃ, sammādiṭṭhiko purisapuggalo ti āvuso aparihānam etaṃ ti<sup>6</sup>.

5. Atha kho Bhagavā paccutṭhāya<sup>7</sup> āyasmantaṃ Sāriputtaṃ āmantesi: —

Sādhu sādhu<sup>8</sup> Sāriputta, yassa kassaci Sāriputta saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pātikaṅkhā kusalesu dhammesu no vuddhi<sup>9</sup>. Seyyathā pi Sāriputta kālapakkhe<sup>10</sup> candassa yā ratti vā divaso vā āgacchati, hāyati eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā natthi kusalesu dhammesu . . . pe<sup>11</sup> . . . paññā natthi kusalesu dhammesu, tassa<sup>12</sup> yā ratti vā divaso

<sup>1</sup> S. vuddhi.      <sup>2</sup> M. Ph. S. pāri°

<sup>3</sup> T. pūpha°      <sup>4</sup> S. vuddhi; M. Ph. pāripuri.

<sup>5</sup> S. pāri° throughout; M. Ph. pāri° and pari°

<sup>6</sup> omitted by S.      <sup>7</sup> T. paccupatṭhāya.      <sup>8</sup> omitted by M.

<sup>9</sup> S. vuddhi throughout.      <sup>10</sup> M. Ph. S. kāla°

<sup>11</sup> M. la; Ph. pa.      <sup>12</sup> S. pe || Assaddho; Ph. Assaddho; M. tassa yā r° vā di° vā | la | no vuddhi.



vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Assaddho purisapuggalo ti Sāriputta pari-hānam etaṃ, ahiriko . . . anottappi . . . kusīto . . . dup-paṇṇo . . . kodhano . . . upanāhi . . . pāpiccho . . . pā-pamitto . . . micchādītthiko purisapuggalo ti Sāriputta pari-hānam etaṃ. Yassa kassaci Sāriputta saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paṇṇā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no pari-hāni. Seyyathā pi Sāriputta juṇhapakkhe<sup>1</sup> candassa yā ratti vā divaso vā āgacchati, vaḍḍhat<sup>2</sup> eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paṇṇā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no pari-hāni. Saddho purisapuggalo ti Sāriputta aparīhānam etaṃ, hiri-mā . . . ottappi<sup>2</sup> . . . āraddhaviriyo . . . paṇṇāvā . . . akkodhano . . . anupanāhi . . . appiccho . . . kalyāṇamitto . . . sammādītthiko purisapuggalo ti Sāriputta aparīhānam etan ti.

## LXVIII.

1. Ekaṃ samayaṃ Bhagavā Nalakaṇṇa<sup>3</sup> viharati Palā-savane. Tena kho pana samayena Bhagavā tadah<sup>4</sup> upo-satthe bhikkhusaṅghaparivuto nisinno hoti. Atha kho Bhagavā bahu-d-eva<sup>4</sup> rattiṃ<sup>5</sup> bhikkhū<sup>6</sup> dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇ-hibhūtaṃ tuṇhibhūtaṃ<sup>7</sup> bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ Sāriputtaṃ āmantesi 'vigatathīmaniddho kho Sāriputta bhikkhusaṅgho, paṭibhātu<sup>8</sup> taṃ Sāriputta bhik-

<sup>1</sup> T. punna°      <sup>2</sup> Ph. continues; pe 1 sammādītthiko.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> Nalaka°      <sup>4</sup> omitted by T.

<sup>5</sup> M. ratti.      <sup>6</sup> Ph. bhikkhūnaṃ.

<sup>7</sup> omitted by Ph. T. M<sub>7</sub>.      <sup>8</sup> T. pari°

khūṇaṃ dhammikathā; piṭṭhi me āgilāyati, tam ahaṃ āyaṃissāmi<sup>1</sup> ti. 'Evaṃ bhante' ti kho āyasmā Sāriputto Bhagavato paccassosi. Atha kho Bhagavā catugūṇaṃ<sup>2</sup> saṃghāṭiṃ paññāpetvā dakkhiṇena<sup>3</sup> passena sihaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uttāna-saṇṇaṃ manasikarivā.

2. Tatra kho āyasmā Sāriputto bhikkhū āmantesi<sup>4</sup>: — Āvuso bhikkhavo<sup>5</sup> ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

3. Yassa kassaci āvuso saddhā natthi kusalesu dhammesu, hiri natthi... ottappaṃ natthi... viriyaṃ natthi... sotāva-dhānaṃ natthi... dhammadhāraṇā natthi... atthupaparikkhā natthi... dhammānudhammapaṭipatti natthi... appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni<sup>6</sup> yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā pi āvuso kālapakkhe<sup>7</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍaleṇa, hāyati ābhāya, hāyati ārohapariṇāhena: evaṃ eva kho āvuso yassa kassaci saddhā natthi kusalesu dhammesu, hiri natthi... ottappaṃ natthi... viriyaṃ natthi... paññā natthi... sotāvadhānaṃ<sup>8</sup> natthi<sup>9</sup>... dhammadhāraṇā natthi... atthupaparikkhā natthi... dhammānudhammapaṭipatti natthi<sup>10</sup>... appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

4. Yassa kassaci āvuso saddhā atthi kusalesu dhammesu, hiri atthi... ottappaṃ atthi... viriyaṃ atthi... paññā atthi... sotāvadhānaṃ atthi... dhammadhāraṇā atthi... atthupaparikkhā atthi... dhammānudhammapaṭipatti atthi... appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi āvuso

<sup>1</sup> T. catugūṇaṃ; M<sub>6</sub>, M<sub>7</sub>, catuggunam.

<sup>2</sup> T. pada<sup>o</sup> <sup>3</sup> T. M<sub>6</sub>, M<sub>7</sub>, continue: Yassa kassaci.

<sup>4</sup> M. 've. <sup>5</sup> M. Ph. parihāni.

<sup>6</sup> M. S. kāla<sup>o</sup> <sup>7</sup> omitted by Ph.

<sup>8</sup> T. M<sub>7</sub>, add avadhānaṃ natthi.

junhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā atthi kusalesu dhammesu<sup>1</sup>, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . paññā atthi . . . sotāvadhānaṃ atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānuddhammapaṭipatti atthi . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihānī ti.

5. Atha kho Bhagavā paccuṭṭhāya āyasmantaṃ Sāriputtaṃ āmantesi: —

Sādhu sādhu Sāriputta, yassa kassaci Sāriputta saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi . . . sotāvadhānaṃ natthi . . . dhammadhāraṇā natthi . . . atthupaparikkhā natthi . . . dhammānuddhammapaṭipatti natthi . . . appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā pi Sāriputta kālapakkhe<sup>2</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā natthi kusalesu dhammesu . . . pe<sup>3</sup> . . . appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Yassa kassaci Sāriputta saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappaṃ atthi . . . viriyaṃ atthi . . . sotāvadhānaṃ atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānuddhammapaṭipatti atthi . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihānī. Seyyathā pi Sāriputta junhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva

<sup>1</sup> M. continues: pa | appamādo.

<sup>2</sup> M. S. kāla°      <sup>3</sup> M. Ph. pa.

vaṃṇena, vaḍḍhati maṇḍalena, vaḍḍhati abhāya, vaḍḍhati āroha-pariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā atthi kusalesu dhammesu . . . pe<sup>1</sup> . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva paṭikaṅkhā kusalesu dhammesu no parihāni ti.

### LXIX.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārame. Tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinṇā sannipatitā anekavihiṭaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ūtikathaṃ yānakathaṃ gūmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ<sup>2</sup> sūrakathaṃ<sup>3</sup> visikhākathaṃ kumbhaṭṭhānakathaṃ pubbaṭakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ<sup>4</sup> iti bhavābhavakathaṃ iti<sup>5</sup> vā<sup>6</sup> ti<sup>7</sup>.

2. Atha kho Bhagavā sāyaṃhasamayaṃ paṭisallānā vuṭṭhito yen' upaṭṭhānasālā ten' upasaṅkami, upasaṅkamitvā paṇṇatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi 'kāya nu 'ttha bhikkhave etarahi kathāya saṃnisinnā, kā ca pana vo antarākathā vippakatā'<sup>5</sup> ti? 'Idha mayaṃ bhante pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinṇā sannipatitā anekavihiṭaṃ tiracchānakathaṃ anuyuttā viharāma, seyyathidaṃ rājakathaṃ corakathaṃ . . . pe<sup>6</sup> . . . iti bhavābhavakathaṃ iti vā' ti. 'Na kho pan' etaṃ<sup>7</sup> bhikkhave tumhākaṃ patirūpaṃ

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. *add* purisakathaṃ.

<sup>3</sup> M. Ph. surā<sup>o</sup>      <sup>4</sup> *omitted by* M<sub>6</sub>.

<sup>5</sup> M. T. M<sub>6</sub>. M<sub>7</sub> 'kathā.      <sup>6</sup> M. Ph. pa.

<sup>7</sup> T. M<sub>6</sub> tam *instead of* pan' etaṃ.

kalaputtānaṃ saddhā<sup>1</sup> agārasmā anagāriyaṃ pabbajitānaṃ.  
yaṃ tumhe anekavihiṭṭaṃ tiracchānakathaṃ anayuttā vi-  
hāreyyātha<sup>2</sup>, seyyathidaṃ rājakathaṃ corakathaṃ mahā-  
mattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ  
anna-kathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ  
mālākathaṃ gandhakathaṃ nātikathaṃ yānakathaṃ gāma-  
kathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthi-  
kathaṃ<sup>3</sup> sūrakathaṃ<sup>4</sup> visikkakathaṃ kumbhaṭṭhānakathaṃ  
pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ sammud-  
dakkhāyikaṃ iti bhavābhavakathaṃ iti vā. Dasa yimāni<sup>5</sup>  
bhikkhave kathāvatthūni. Katamāni dasa?

3. Appicchakathā<sup>6</sup> santuṭṭhikathā pavivekakathā<sup>7</sup> asaṃ-  
saggakathā viriyārambhakathā sīlakathā samādhikathā  
paññākathā vimuttikathā vimuttiūpadassanākathā.

Imāni kho bhikkhave dasa kathāvatthūni.

4. Imesaṃ ce tumhe bhikkhave dasannaṃ kathāvatthū-  
naṃ<sup>8</sup> upādāyupādāya<sup>9</sup> kathaṃ<sup>10</sup> katheyyātha<sup>11</sup>, imesaṃ pi  
candimasuriyānaṃ evaṃmahiddhikānaṃ evaṃmahāmūbhā-  
vānaṃ tejasū tejaṃ<sup>12</sup> pariyaḍiyeyyātha<sup>13</sup>, ko pana vādo  
aṇṇatitthiyānaṃ<sup>14</sup> paribhājakaṇaṃ<sup>15</sup> ti.

## LXX<sup>14</sup>.

1. Dasa yimāni bhikkhave pāsamsāni<sup>15</sup> ṭhānāni. Kata-  
māni dasa?

<sup>1</sup> M. saddhāya; omitted by M<sub>6</sub>. <sup>2</sup> T. 'yyatha.

<sup>3</sup> M. *add* purisakathaṃ. <sup>4</sup> M. Ph. surā°

<sup>5</sup> T. M<sub>7</sub> imāni.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> have seyyathidaṃ before appiccha°

<sup>7</sup> T. dviveka° <sup>8</sup> T. 'nā. <sup>9</sup> T. upādāya.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> kathā.

<sup>11</sup> M<sub>6</sub>. M<sub>7</sub> bhāseyyātha; T. bhāseyyatha. <sup>12</sup> M<sub>6</sub> tejasū.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> *add* samapabrāhmaṇānaṃ.

<sup>14</sup> M. Ph. S. repeat the introductory phrases as in LXIX, putting pe (M. la; Ph. pa) after mahāmattakathaṃ; M. Ph. have ti after iti vā and continue: Dasa yimāni, whereas S. repeats also the other phrases, also here putting pe after corakathaṃ in the first place and after rājakathaṃ at the repetition.

<sup>15</sup> T. pa° and pā°

2. Idha bhikkhave bhikkhu attanā ca appiccho hoti appicchakathaṇ ca bhikkhūnaṃ kattā hoti. Appiccho<sup>1</sup> bhikkhu appicchakathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca santuṭṭho hoti santuṭṭhikathaṇ ca bhikkhūnaṃ kattā hoti. Santuṭṭho bhikkhu santuṭṭhikathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca pavivitto hoti pavivekakathaṇ ca bhikkhūnaṃ kattā hoti. Pavivitto bhikkhu pavivekakathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca asaṃsaṭṭho hoti asaṃsaggakathaṇ<sup>2</sup> ca bhikkhūnaṃ kattā hoti. Asaṃsaṭṭho bhikkhu asaṃsaggakathaṇ<sup>2</sup> ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca āradhaviṛiyo hoti viriyārambhakathaṇ ca bhikkhūnaṃ kattā hoti. Āradhaviṛiyo bhikkhu viriyārambhakathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca silasampanno hoti silasampadākathaṇ ca bhikkhūnaṃ kattā hoti. Silasampanno bhikkhu silasampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca samādhisampanno hoti samādhisampadākathaṇ ca bhikkhūnaṃ kattā hoti. Samādhisampanno bhikkhu samādhisampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca paññāsampanno hoti paññāsampadākathaṇ ca bhikkhūnaṃ kattā hoti. Paññāsampanno bhikkhu paññāsampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca vimuttisampanno hoti vimuttisampadākathaṇ ca bhikkhūnaṃ kattā hoti. Vimuttisampanno bhikkhu vimuttisampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ. Attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadākathaṇ ca bhikkhūnaṃ kattā hoti. Vimuttiñāṇadassanasampanno bhikkhu vimuttiñāṇadassanasampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ tñānaṃ.

Imāni kho bhikkhave dasa pāsamsāni tñānāni ti.

Yamakavaggo<sup>3</sup> sattamo<sup>4</sup>.

Tatr<sup>5</sup> uddānaṃ:

<sup>1</sup> S. adds *ca*, and so in every similar case.

<sup>2</sup> M. Ph. S. asaṃsaṭṭha<sup>o</sup> <sup>3</sup> Ph. Vaggo.

<sup>4</sup> M. Ph. S. dutiyo. <sup>5</sup> S. tass'.

Avijjā taṇhā niṭṭhā ca avecca<sup>1</sup> dve sukhāni ca  
Naḷakapāṇe<sup>2</sup> dve vuttā<sup>3</sup> kathavatṭhu<sup>4</sup> apare dve<sup>5</sup> ti<sup>6</sup>.

## LXXI.

1. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jeta-  
vane Anāthapiṇḍikassa ārame. Tatra kho Bhagavā bhikkhū  
amañtesī: — Bhikkhavo ti. Bhadante<sup>7</sup> ti te bhikkhū  
Bhagavato paccassosun. Bhagavā etad avoca: —

2. Sampannasīlā bhikkhave viharatha<sup>8</sup> sampannapāti-  
mokkhā, pātimokkhasamvarasamvutā viharatha ācāragoca-  
rasampannā, anumattesu<sup>9</sup> vājjesu bhayaḍassāvino<sup>10</sup> samā-  
dāya sikkhatha sikkhāpadesu. Ākaṅkheyya ce bhikkhave  
bhikkhu 'sārahmacāriṇaṃ piyo c'assaṃ manāpo ca<sup>11</sup> garu  
ca bhāvaṃyo cā' ti, silesvev' assa paripūrakāri<sup>12</sup> ajjhattaṃ  
cetosamatham anuyutto anirūkatajjhāno<sup>13</sup> vipassanāya sam-  
annāgato brūhetā sūñṇāgārānaṃ. Ākaṅkheyya ce bhikkhave  
bhikkhu 'lābhi assaṃ civarapiṇḍapūtasenāsanagilānapacca-  
yabhesajjaparikkhārānaṃ' ti, silesvev' assa paripūrakāri  
ajjhattaṃ cetosamatham anuyutto anirūkatajjhāno vipassa-  
nāya samannāgato brūhetā sūñṇāgārānaṃ. Ākaṅkheyya  
ce bhikkhave bhikkhu 'yesāhaṃ paribhuñjāmi civarapiṇḍa-  
pūtasenāsanagilānapaccayabhesajjaparikkhārānaṃ, tesam  
te<sup>14</sup> kāraṃ mahapphalā assu mahānisamsā' ti, silesvev' assa  
... pe<sup>15</sup> ... brūhetā sūñṇāgārānaṃ. Ākaṅkheyya ce

<sup>1</sup> M<sub>5</sub>. M, ave.

<sup>2</sup> S. 'nena; T. kampana; M, kampena; M<sub>6</sub> katame pana.

<sup>3</sup> M, vutta; S. ca. <sup>4</sup> T. vatthukathā; T. M<sub>6</sub>. M, kathā.

<sup>5</sup> M. Ph. duve. <sup>6</sup> omitted by S.

<sup>7</sup> M. Ph. bhaddante. <sup>8</sup> M<sub>6</sub> vihareyyatha.

<sup>9</sup> S. anu<sup>9</sup> <sup>10</sup> S. 'vi.

<sup>11</sup> omitted by Ph. <sup>12</sup> M, S. paripūri<sup>12</sup> always.

<sup>13</sup> M. Ph. 'tājhāno; M<sub>6</sub> 'tājhāno throughout; T. 'thajjhāno.

<sup>14</sup> Ph. vo. <sup>15</sup> M. Ph. pa; omitted by S.

bhikkhave bhikkhu 'ye 'me' petā nātisālohitā kālakatā<sup>2</sup> pasannacittā<sup>3</sup> anussaranti, tesam tam mahapphalam assa mahānisamsan' ti, silesvev' assa<sup>4</sup> . . . pe<sup>5</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'san-tuttiho assam itaritaracivarapindapātasenāsanagilānapaccayabhesajjaparikkhārenā' ti, silesvev' assa . . . pe<sup>5</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'khamo assam sitassa uphassa jighacchāya<sup>6</sup> pipāsāya dham-samakāsavātātāpasirimpasapamphassānam<sup>7</sup> duruttānam dur-āgātānam vacanapathānam uppannānam sūririkānam vedanānam dukkhānam tippānam<sup>8</sup> kharānam<sup>9</sup> kaṭukānam asātānam<sup>9</sup> amanāpānam pāṇaharānam adhivāsakajātiko<sup>10</sup> assan' ti, silesvev' assa . . . pe<sup>11</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'aratiratisaho<sup>12</sup> assam, na ca mam aratirati<sup>13</sup> saheyya, uppannam aratirati<sup>14</sup> abhibbhuyya abhibbhuyya<sup>15</sup> vihareyyan' ti, silesvev' assa . . . pe<sup>16</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'bhayabheravasaho assam, na ca mam bhayabheravo saheyya, uppannam bhayabheravam abhibbhuyya abhibbhuyya<sup>17</sup> vihareyyan' ti, silesvev' assa . . . pe<sup>17</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'catunnam jhānānam abhicetasikānam<sup>17</sup> dīṭṭha-dhammasukhavihārānam nikāmalābhī assam akicchalābhī akasiralābhī' ti, silesvev' assa . . . pe<sup>18</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'āsavānam khayā anāsavam cetovimuttim paññāvimuttim dīṭṭh' eva

<sup>1</sup> omitted by S.    <sup>2</sup> M. Ph. kālākatā.

<sup>3</sup> T. pasannā cittam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> add paripūrakārī; M<sub>7</sub> omits pe.

<sup>5</sup> M. Ph. pa; omitted by S.    <sup>6</sup> M<sub>7</sub> di°

<sup>7</sup> M<sub>7</sub> °sirina°; M. °sarisa°; Ph. °sarisa°

<sup>8</sup> M. tibbanam.    <sup>9</sup> T. M<sub>7</sub> asa°; S. sã°

<sup>10</sup> T. °vāsika°; M<sub>6</sub> °vāsika°

<sup>11</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>12</sup> Ph. aratisaho.    <sup>13</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> arati.

<sup>14</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> arati.    <sup>15</sup> omitted by T. M<sub>7</sub>. S.

<sup>16</sup> M. la; Ph. pa; omitted by S.    <sup>17</sup> S. abhi°

<sup>18</sup> M. la; Ph. pa; omitted by M<sub>6</sub>. S.



dhamme saṃaṃ abhiññā sacchikatvā upasampajja vihareyyan' ti, sileshev' assa paripūrakāri ajjhataṃ cetosamatham anu-yutto anirakatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

Saṃpannasilā bhikkhave viharatha saṃpannapātimokkha, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā, anumattesu<sup>1</sup> vajjesu bhayadassāvino<sup>2</sup> samādāya sikkhatha sikkhāpadesū ti iti yaṃ taṃ vuttaṃ<sup>3</sup>, idam etam paṭicca vuttan ti.

## LXXII.

1. Ekam samayaṃ Bhagavā Vesālīyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ āyasmatā ca Cālena<sup>4</sup> āyasmatā ca Upacālena<sup>4</sup> āyasmatā ca Kakkāṭena<sup>5</sup> āyasmatā ca Kaḷimbenā<sup>6</sup> āyasmatā ca Nikāṭena<sup>7</sup> āyasmatā ca Kaṭṭissuhena<sup>8</sup> aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

2. Tena kho pana samayena sambahulā abhiññatā abhiññatā Licchavī bhadrehi<sup>9</sup> bhadrehi<sup>9</sup> yānehi carapurāya<sup>10</sup> uccāsaddā mahāsaddā Mahāvanam ajjhogāhanti Bhagavantam dassanāya. Atha kho tesam āyasmantānaṃ etad aho si 'ime kho sambahulā abhiññatā abhiññatā Licchavī bhadrehi<sup>9</sup> bhadrehi<sup>9</sup> yānehi carapurāya<sup>11</sup> uccāsaddā mahāsaddā Mahāvanam ajjhogāhanti Bhagavantam dassanāya; saddakaṇṭakā kho pana jhānā<sup>12</sup> vuttā<sup>12</sup> Bhagavatā; yaṃ nūna mayam yena Gosīṃgasālavanadāyo<sup>13</sup>

<sup>1</sup> S. añu<sup>o</sup>    <sup>2</sup> S. ovi.    <sup>3</sup> M<sub>6</sub> vuttan ti (end).

<sup>4</sup> S. Pā<sup>o</sup> and Upapā<sup>o</sup> throughout.

<sup>5</sup> M. Ph. Kukkuṭ<sup>o</sup> throughout.

<sup>6</sup> T. M, Kaṭ<sup>o</sup> throughout; M<sub>6</sub> Kalimmena.

<sup>7</sup> T. M, Kaṭena.    <sup>8</sup> T. Kaṭṭissasahena; M<sub>6</sub> Kaṭṭissahena.

<sup>9</sup> T. M<sub>6</sub> bhaddehi.

<sup>10</sup> M. Ph. parapurāya; M<sub>6</sub> capurāya; S. paramparāya throughout.

<sup>11</sup> T. ne carapurapurāya (sic).

<sup>12</sup> T. jjhānapattā; M<sub>7</sub> jjhānaputtā.

<sup>13</sup> T. °dayo.

ten' upasaṅkameyyāma, tattha mayam appasaddā appakinnā<sup>1</sup> phāsu vihareyyāma<sup>2</sup> ti.

3. Atha kho te āyasmanto<sup>3</sup> yena Gosīṅgasālavanadāyo ten' upasaṅkamimṣu. Tattha te āyasmanto appasaddā appakinnā phāsu viharanti. Atha kho Bhagavā bhikkhū amantesi 'kaḥaṃ nu kho bhikkhave Cālo, kaḥaṃ Upacālo, kaḥaṃ Kakkato, kaḥaṃ Kaḷimbho, kaḥaṃ Nikato<sup>4</sup>, kaḥaṃ Kaṭissaho<sup>5</sup>, kaḥaṃ nu kho te bhikkhave therā sāvakā gata<sup>6</sup> ti? 'Idha bhante tesam āyasmantānaṃ etad ahoṣi: ime kho sambahulā abhiññātā abhiññātā Licchavi<sup>7</sup> bhadrehi<sup>8</sup> bhadrehi<sup>9</sup> yānehi carapurāya uccāsaddā mahāsaddā Mahāvanam ajjhogāhanti Bhagavantam dassanūya; saddakaṇṭakā kho pana<sup>10</sup> jhānā vuttā<sup>11</sup> Bhagavatā; yaṃ nūna mayam yena Gosīṅgasālavanadāya ten' upasaṅkameyyāma<sup>12</sup>, tattha mayam appasaddā<sup>13</sup> appakinnā phāsu vihareyyāma<sup>14</sup> ti. Atha kho te<sup>15</sup> bhante āyasmanto yena Gosīṅgasālavanadāyo ten' upasaṅkamimṣu. Tattha te āyasmanto appasaddā appakinnā phāsu viharanti<sup>16</sup> ti.

4. Sādhu sādhu bhikkhave. Yathā te<sup>17</sup> mahāsāvakā sammā vyākaramānā<sup>18</sup> vyākareyyup. Saddakaṇṭakā hi bhikkhave jhānā vuttā mayā. Dasa yime bhikkhave kaṇṭakā. Katame dasa?

5. Pavivekārāmassa saṅgaṇikārāmata<sup>19</sup> kaṇṭako. Asubhanimittānuyogaṃ<sup>20</sup> anuyuttassa subhanimittānuyogo<sup>21</sup> kaṇṭako. Indriyesu guttadvārassa visūkadassanaṃ kaṇṭako. Brahmacariyassa mātugāmopavicāro<sup>22</sup> kaṇṭako. Paṭha-

<sup>1</sup> M. Ph. appā° throughout.

<sup>2</sup> M. inserts la, Ph. pa.

<sup>3</sup> Ph. Nigato; T. M<sub>7</sub> omit kaḥaṃ Ni°

<sup>4</sup> M<sub>6</sub> Kali° <sup>5</sup> T. M<sub>6</sub> bhaddehi.

<sup>6</sup> omitted by M. S.

<sup>7</sup> T. vattā. <sup>8</sup> T. °yyama.

<sup>9</sup> omitted by T. <sup>10</sup> omitted by S.

<sup>11</sup> M<sub>6</sub> bhante; T. M<sub>7</sub> bhante °va.

<sup>12</sup> M. byākamonā (sic); Ph. byākaraṇam.

<sup>13</sup> T. °nimittayogaṃ.

<sup>14</sup> T. subhayoganimittānuyogā.

<sup>15</sup> M. Ph. °gāmupavicāro; S. °upacāro.

massa jhānassa<sup>1</sup> saddo kaṇṭako. Dutiyassa jhānassa vitakkavicārā kaṇṭako<sup>2</sup>. Tatiyassa<sup>3</sup> jhānassa pīti kaṇṭako<sup>4</sup>. Catutthassa jhānassa assāsapassāsā kaṇṭako<sup>5</sup>. Saññāvedayitānirodhasamāpattiya<sup>6</sup> saññā ca vedanā ca kaṇṭako<sup>6</sup>. Rāgo kaṇṭako. Doso kaṇṭako. Moho<sup>7</sup> kaṇṭako<sup>7</sup>.

Akaṇṭakā bhikkhave viharatha, nikkāṇṭakā<sup>8</sup> bhikkhave viharatha, akaṇṭakanikkāṇṭakā<sup>9</sup> bhikkhave viharatha. Akaṇṭakā<sup>10</sup> bhikkhave arahanto<sup>11</sup>, nikkāṇṭakā<sup>12</sup> bhikkhave arahanto<sup>13</sup>, akaṇṭakanikkāṇṭakā<sup>14</sup> bhikkhave arahanto ti<sup>15</sup>.

### LXXIII.

1. Dasa yime<sup>16</sup> bhikkhave dhammā itthā kantā manāpā dullabhā lokasmiṃ. Katame dasa?

2. Bhogā<sup>17</sup> itthā kantā manāpā dullabhā lokasmiṃ. Vaṇṇo ittho kanto manāpo dullabho lokasmiṃ. Ārogyaṃ ittham kantaṃ manāpaṃ dullabhaṃ lokasmiṃ. Silāni<sup>18</sup> itthāni kantāni manāpāni dullabhāni lokasmiṃ. Brahmācariyaṃ ittham kantaṃ manāpaṃ dullabhaṃ lokasmiṃ. Mittā itthā kantā manāpā dullabhā lokasmiṃ. Bāhusaccaṃ ittham kantaṃ manāpaṃ dullabhaṃ lokasmiṃ. Paṇṇā itthā kantā manāpā dullabhā lokasmiṃ. Dhammā<sup>19</sup> itthā kantā manāpā dullabhā lokasmiṃ. Saggā<sup>20</sup> itthā kantā manāpā dullabhā lokasmiṃ.

<sup>1</sup> T. *continues*: vitakkavicarakanthako (sic) catutthassa and so on. <sup>2</sup> M. Ph. S. 'kā.

<sup>3</sup> M<sub>6</sub>. M<sub>7</sub>, omit this phrase.

<sup>4</sup> M. S. 'kā.

<sup>5</sup> T. 'nirodham samā'; S. 'nirodham āpattiya'.

<sup>6</sup> S. 'kā.

<sup>7</sup> omitted by S.

<sup>8</sup> T. S. omit this phrase.

<sup>9</sup> M. Ph. omit this phrase; M<sub>6</sub> has nikkāṇṭakā bh<sup>o</sup> vi<sup>o</sup>

<sup>10</sup> T. akaṇṭanikkāṇṭakā; S. akaṇṭakā nikkāṇṭakā.

<sup>11</sup> M. Ph. viharatha.

<sup>12</sup> M. Ph. akaṇṭakā; S. omits this phrase.

<sup>13</sup> M. adds bhikkhave arah<sup>o</sup>; Ph. nikkāṇṭakā bh<sup>o</sup> arah<sup>o</sup>

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. 'kā ni<sup>o</sup> <sup>15</sup> omitted by Ph.

<sup>16</sup> T. M<sub>7</sub>. ime. <sup>17</sup> T. M<sub>6</sub>. M<sub>7</sub>. lābhā.

<sup>18</sup> Ph. silā; M. T. M<sub>6</sub>. M<sub>7</sub>. silam. <sup>19</sup> S. dhammo.

<sup>20</sup> Ph. maggā; S. sattā and so always.

Ime<sup>1</sup> kho bhikkhave dasa dhammā itthā kantā manāpā dullabhā lokasmim.

3. Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmim dasa dhammā paripanthā<sup>2</sup>: —

4. Ālassaṃ<sup>3</sup> anuttānaṃ bhogaṇaṃ paripantho. Amaṇḍanā<sup>4</sup> avibhūsanā vaṇṇassa<sup>5</sup> paripantho<sup>5</sup>. Asappāyakiriyā ārogyassa paripantho. Pāpamittatā sīlānaṃ paripantho. Indriyaśaṃvaro<sup>6</sup> brahmacariyassa paripantho. Viśaṃvādanā mittānaṃ paripantho. Asajjhāyakiriyā bāhusaccassa paripantho. Asussusā<sup>7</sup> aparipucchā paññāya paripantho. Ananuyogo apaccavekkhaṇā<sup>8</sup> dhammānaṃ paripantho. Micchāpaṭipatti saḍḍānaṃ paripantho.

Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmim ime dasa dhammā paripanthā.

5. Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmim dasa dhammā āhārā<sup>9</sup>: —

6. Anālassaṃ<sup>9</sup> uttānaṃ<sup>10</sup> bhogaṇaṃ āhāro. Maṇḍanā vibhūsanā vaṇṇassa āhāro. Sappāyakiriyā ārogyassa āhāro. Kalyāṇamittatā sīlānaṃ āhāro. Indriyaśaṃvaro brahmacariyassa āhāro. Viśaṃvādanā mittānaṃ āhāro. Sajjhāyakiriyā bāhusaccassa āhāro. Sussusā aparipucchā paññāya āhāro. Anuyogo paccavekkhaṇā<sup>11</sup> dhammānaṃ āhāro. Sammāpaṭipatti saḍḍānaṃ āhāro.

Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmim ime dasa dhammā āhārā ti.

<sup>1</sup> M. Ph. omit this phrase.

<sup>2</sup> M. Ph. paribandhā, and so throughout.

<sup>3</sup> M. Ph. ālasyaṃ throughout.

<sup>4</sup> S. omits all from Amaṇḍanā to Asajjhāya<sup>5</sup>

<sup>5</sup> T. vanna<sup>6</sup> <sup>6</sup> M. indriya-śaṃvaro; T. M<sub>6</sub> indriyaśaṃ

<sup>7</sup> T. assu<sup>8</sup> <sup>8</sup> M<sub>6</sub> M<sub>7</sub> 'nā; T. apaccavekkhamānā.

<sup>9</sup> T. M<sub>7</sub> anālyassaṃ.

<sup>10</sup> all MSS. exc. S. put utth<sup>10</sup> before anā<sup>10</sup>

<sup>11</sup> T. M<sub>6</sub> M<sub>7</sub> 'nā.

## LXXIV.

1. Dasahi bhikkhave vaḍḍhihi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassa<sup>1</sup>. Katamehi dasahi?

2. Khetṭavatthūhi<sup>2</sup> vaḍḍhati, dhanadhaññaena vaḍḍhati, puttadārehi vaḍḍhati, dāsakammakaraporisehi vaḍḍhati, catuppadehi vaḍḍhati, saddhāya vaḍḍhati, silena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati.

Ime hi kho bhikkhave dasahi vaḍḍhihi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassā ti.

Dhanena dhaññaena ca yo 'dha<sup>3</sup> vaḍḍhati  
putteli dārehi ca catuppadehi ca,  
sabhogavā<sup>4</sup> hoti yasassi pūjito  
ñāṭhi mitteli atho pi rājūhi<sup>5</sup>.  
Saddhāya silena ca yo 'dha vaḍḍhati  
paññāya cāgena sutena cūbhayaṃ,  
so tādiso sappuriso vicakkhaṇo  
ditṭh' eva dhamme ubhayaena vaḍḍhati ti.

## LXXV.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Ānando pubbaṃhasamayaṃ nivāsetvā pattacivaram ādāya yena Migasālāya upāsikāya nivesanaṃ ten' upasaṅkami, upasaṅkamitvā<sup>1</sup> paññatte āsane nisīdi. Atha kho Migasālā upāsikā yenāyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Migasālā upāsikā āyasmantaṃ Ānandaṃ etad avoca: —

2. Kathaṃkathā<sup>6</sup> nāmāyaṃ bhante Ānanda Bhagavatā

<sup>1</sup> T. adds bheda.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °nā.    <sup>3</sup> T. inserts na.

<sup>4</sup> S. so bhagavā.    <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> rājūhi.

<sup>6</sup> M. M<sub>6</sub>. M<sub>7</sub> kathaṃkatham.

dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? Pitā me bhante Purāṇo<sup>1</sup> brahmacārī ahosi<sup>2</sup> ācārī<sup>3</sup> virato methunā gāmadhammā. So kālakato<sup>4</sup> Bhagavatā vyākato 'sakadāgāmi satto<sup>5</sup> Tusitaṃ<sup>6</sup> kāyaṃ<sup>6</sup> upapanno'<sup>7</sup> ti. Pettā<sup>8</sup> piyo me bhante Isidatto abrahmacārī ahosi sadārasantuttho, so pi kālakato Bhagavatā vyākato 'sakadāgāmi satto<sup>9</sup> Tusitaṃ<sup>6</sup> kāyaṃ<sup>6</sup> upapanno' ti. Kathamkathā<sup>10</sup> nāmāyaṃ bhante Ānanda Bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ ti? 'Evaṃ<sup>11</sup> kho pan' etaṃ<sup>12</sup> bhagini Bhagavatā vyākatan' ti.

3. Atha kho āyasmā Ānando Migasālāya upāsikāya nivesane piṇḍapātāṃ gahe tvā utthāyāsanaṃ pakkāmi. Atha kho āyasmā Ānando pacchābhattaṃ piṇḍapātapaṭikkanto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantā abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantā etad avoca: Idhāhaṃ<sup>13</sup> bhante pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya yena Migasālāya upāsikāya nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdim<sup>14</sup>. Atha kho bhante Migasālā upāsikā yena haṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho bhante<sup>15</sup> Migasālā upāsikā maṃ etad avoca: Kathamkathā<sup>16</sup> nāmāyaṃ bhante Ānanda Bhagavatā dhammo

<sup>1</sup> Ph. Pū<sup>o</sup>; T. M<sub>6</sub>, M<sub>7</sub> °no.    <sup>2</sup> M. Ph. hoti.

<sup>3</sup> T. ācārācāriṃ; M. Ph. anācārī; M<sub>6</sub> ācara; M<sub>7</sub> ācārī.

<sup>4</sup> M. Ph. kālāṃk° *throughout*.

<sup>5</sup> T. santo; M. Ph. patto.    <sup>6</sup> Ph. Tusita°; M. Tussita°

<sup>7</sup> T. M<sub>6</sub>, M<sub>7</sub>. S. uppanno *throughout*.

<sup>8</sup> S. pitu; M<sub>7</sub> petapitā; M. Ph. pitāmahō for pettā piyo.

<sup>9</sup> M. Ph. patto.

<sup>10</sup> M. M<sub>6</sub> kathamkatham; T. M<sub>7</sub> katham.

<sup>11</sup> S. adds eva; M<sub>6</sub> omits evaṃ.    <sup>12</sup> T. M<sub>7</sub> pana taṃ.

<sup>13</sup> M<sub>6</sub> idha.    <sup>14</sup> M. Ph. M<sub>6</sub>, M<sub>7</sub>. S. °di.

<sup>15</sup> omitted by M. Ph. S.

<sup>16</sup> M. T. M<sub>6</sub>, M<sub>7</sub> kathamkatham.

desito aññeyyo, yatra hi nāma brahmacāri ca abrahmacāri ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? Pitā me bhante Purāṇo<sup>1</sup> brahmacāri ahosi ārācāri<sup>2</sup> virato methunā gāmadhammā, so kālakato Bhagavatā vyākato «sakadāgāmi satto<sup>3</sup> Tusitaṃ<sup>4</sup> kāyaṃ<sup>4</sup> upapanno» ti. Pettā<sup>5</sup> piyo<sup>5</sup> me bhante Isidatto abrahmacāri ahosi sadārasanuttūtho, so pi kālakato Bhagavatā vyākato «sakadāgāmi satto Tusitaṃ<sup>4</sup> kāyaṃ<sup>4</sup> upapanno» ti. Kathaṃkathā<sup>6</sup> nāmaṃ bhante Ānanda Bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacāri ca abrahmacāri ca ubho samasamagatikā bhavissanti abhisamparāyaṃ<sup>7</sup> ti? Evaṃ vutte ahaṃ bhante Migasūlaṃ upāsikaṃ etad avocaṃ 'evaṃ kho pan' etaṃ bhagini Bhagavatā vyākatan' ti.

Kū<sup>7</sup> c' Ānanda Migasūla upāsikā bālā avyattā ambhakā<sup>8</sup> ambhakapaññā<sup>9</sup> ke ca purisapuggalaparopariye<sup>10</sup> nāne<sup>10</sup>!

Dasa yime Ānanda puggalā santo samvijjamānā lokasmin. Katame dasa?

4. Idh' Ānanda ekacco puggalo dussilo hoti, taṃ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppajānāti, yath' assa taṃ dussilyaṃ<sup>11</sup> aparisesaṃ<sup>12</sup> nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ<sup>13</sup> hoti<sup>13</sup>, dīṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>14</sup> pi<sup>15</sup> vimuttiṃ na labhati. So kāyassa bhedaṃ parammarāṇā hānāya pareti no visesāya, hānagāmi yeva<sup>16</sup> hoti no visesagāmi.

5. Idha pan' Ānanda ekacco puggalo dussilo hoti, taṃ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ ppajānāti,

<sup>1</sup> M. Pū<sup>o</sup>; T. M<sub>6</sub> °no.    <sup>2</sup> M. Ph. anācāri; M<sub>7</sub> ācāra.

<sup>3</sup> M. Ph. patto.    <sup>4</sup> M. Tussita°

<sup>5</sup> M. Ph. pitāmaho.

<sup>6</sup> M. T. M<sub>6</sub>. M<sub>7</sub> kathaṃkathaṃ.

<sup>7</sup> M<sub>6</sub> kīp.    <sup>8</sup> M. appakā; Ph. ammakā; S. andhakā.

<sup>9</sup> M. appakā°; Ph. appa°; S. andhaka°

<sup>10</sup> T. M<sub>7</sub>. S. °puggalā; T. M<sub>6</sub>. M<sub>7</sub>. S. °pariya°

<sup>11</sup> M. Ph. dussilyaṃ; T. M<sub>6</sub>. M<sub>7</sub> dussilaṃ throughout.

<sup>12</sup> T. apariseyya.    <sup>13</sup> omitted by T.

<sup>14</sup> M<sub>7</sub> samā°; S. sāma°; T. samāsakaṃ.

<sup>15</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> M. d-eva; Ph. neva; M<sub>6</sub> r-eva.

yatth' assa taṃ dussilyaṃ<sup>1</sup> aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ<sup>2</sup> hoti, sāmāyikaṃ<sup>3</sup> pi vimuttiṃ labhati. So kāyassa bhedaṃ parammarāṇā viśesāya pareti no hānāya, viśesaṃ yeva<sup>4</sup> hoti no hānagāmi.

Tatr' Ānanda pamāṇikā<sup>5</sup> paminanti<sup>6</sup>: 'imassāpi<sup>7</sup> te 'va<sup>8</sup> dhammā aparassāpi<sup>9</sup> te 'va<sup>8</sup> dhammā, kasmā nesaṃ<sup>10</sup> eko hīno eko papīto<sup>11</sup> ti? Taṃ hi tesāṃ<sup>12</sup> Ānanda hoti digharattaṃ ahitāya dukkhāya. Tatr' Ānanda yvāyaṃ<sup>13</sup> puggalo dussilo hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ dussilyaṃ<sup>13</sup> aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ<sup>2</sup> hoti, sāmāyikaṃ<sup>3</sup> pi vimuttiṃ labhati. Ayaṃ Ānanda puggalo amunā purimena puggalena abhikkantataro ca papītataro ca. Taṃ kissa hetu? Imaṃ hi<sup>14</sup> Ānanda puggalaṃ dhammasoto<sup>15</sup> nibbahati. Tad anantaraṃ<sup>16</sup> ko jāneyya<sup>17</sup> aññatra Tathāgatenā? Tasmā ti h' Ānanda mā puggalesu pamāṇikā<sup>5</sup> ahuvattha<sup>18</sup>, mā puggalesu pamāṇaṃ gaṇhittha<sup>19</sup>. Khaññati<sup>20</sup> h' Ānanda puggalo<sup>21</sup> puggalesu pamāṇaṃ gaṇhanto, ahañ c' Ānanda<sup>22</sup> puggalesu pamāṇaṃ gaṇheyyaṃ<sup>23</sup>, yo vā pan' assa mādiso.

<sup>1</sup> M. Ph. dussilyaṃ; T. M<sub>6</sub>. M<sub>7</sub> dussilaṃ.

<sup>2</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> paṭi<sup>o</sup>

<sup>3</sup> S. sāmā<sup>o</sup>; T. samā<sup>o</sup>; M<sub>6</sub> sāmā<sup>o</sup> and samā<sup>o</sup>; M<sub>7</sub> sama<sup>o</sup> and samā<sup>o</sup>

<sup>4</sup> M. d-eva; Ph. neva; T. M<sub>7</sub> r-eva; M<sub>6</sub> r-evam.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> 'nikā.

<sup>6</sup> T. pamāṇanti; M<sub>6</sub>. M<sub>7</sub> pamānanti.

<sup>7</sup> M. Ph. imassa pi. <sup>8</sup> omitted by M. T.

<sup>9</sup> M<sub>6</sub> parassāpi; T. omits apa<sup>o</sup> pi te dh<sup>o</sup>

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> tesāṃ. <sup>11</sup> T. M<sub>7</sub> nesaṃ.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> so 'yaṃ.

<sup>13</sup> M. dussilyaṃ; M<sub>6</sub> dussilaṃ; T. dussilaṃ.

<sup>14</sup> M. Ph. ca. <sup>15</sup> T. dhammā<sup>o</sup>

<sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> 'rānaṃ; M. Ph. tadantaraṃ.

<sup>17</sup> T. M<sub>7</sub> ja<sup>o</sup> <sup>18</sup> T. āhu<sup>o</sup> <sup>19</sup> T. M<sub>7</sub> gaṇhitvā; M<sub>6</sub> gahi.

<sup>20</sup> T. M<sub>7</sub>. S. maññati; M<sub>6</sub> tasmā. <sup>21</sup> omitted by M. Ph.

<sup>22</sup> M<sub>6</sub> vā for c' Ān<sup>o</sup>; M<sub>7</sub> vā Ān<sup>o</sup> <sup>23</sup> T. M<sub>7</sub> 'yya; M<sub>6</sub> 'yyā.



6. Idha pan' Ānanda ekacco puggalo silavā hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppajānāti, yatth' assa taṃ<sup>2</sup> silaṃ aparisesaṃ nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, dīṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>3</sup> pi vimuttim labhati. So kāyassa bheda parammaraṇā hānāya pareti no visesāya, hānagāmi yeva<sup>3</sup> hoti no visesagāmi.

7. Idha pan' Ānanda ekacco puggalo silavā hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatth' assa taṃ silaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, dīṭṭhiyā pi suppaṭividdhaṃ<sup>4</sup> hoti, sāmāyikaṃ<sup>5</sup> pi vimuttim labhati. So kāyassa bheda parammaraṇā visesāya pareti no hānāya, visesagāmi yeva<sup>3</sup> hoti no hānagāmi. Tatr' Ānanda<sup>6</sup> . . . pe<sup>7</sup> . . . ahañ c' Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā pan' assa mādiso.

8. Idha pan' Ānanda ekacco puggalo tibbarāgo<sup>8</sup> hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppajānāti, yatth' assa so rāgo apariseso nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, dīṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>5</sup> pi vimuttim labhati. So kāyassa bheda parammaraṇā hānāya pareti no visesāya, hānagāmi yeva<sup>9</sup> hoti no visesagāmi.

9. Idha pan' Ānanda ekacco puggalo tibbarāgo hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatth' assa so rāgo apariseso nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, dīṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikaṃ<sup>10</sup> pi vimuttim labhati. So

<sup>1</sup> T. M, add mūlaṃ.

<sup>2</sup> S. sāma°; T. M<sub>6</sub> samā°; M, sāmā°

<sup>3</sup> M. d-eva; Ph. neva; T. M<sub>6</sub> M, r-eva.

<sup>4</sup> M. Ph. T. M<sub>6</sub> M, paṭi°, and so in every similar case.

<sup>5</sup> S. sāma°; T. M, samā°; M<sub>6</sub> samā° and sāmā°

<sup>6</sup> M. adds pamāṇikā paminanti. <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> M. Ph. tippa° throughout.

<sup>9</sup> M. d-eva; Ph. no; T. M<sub>6</sub> r-eva.

<sup>10</sup> T. S. sāma°; M, samā°

kāyassa bheda parammaraṇā visesāya pareti no hānāya, visesagāmī yeva<sup>1</sup> hoti no hānagāmī.

Tatr' Ānanda<sup>2</sup> . . . pe<sup>3</sup> . . . ahañ c'<sup>4</sup> Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā pan' assa mādiso.

10. Idha pan' Ānanda ekacco puggalo kodhano hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppa-jānāti, yatth' assa so kodho apariseso nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>5</sup> pi vimuttiṃ na labhati. So kāyassa bheda parammaraṇā hānāya pa-reti no visesāya, hānagāmī yeva<sup>6</sup> hoti no visesagāmī.

11. Idha pan' Ānanda ekacco puggalo kodhano hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa so kodho apariseso nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikaṃ<sup>7</sup> pi vimuttiṃ labhati. So kāyassa bheda parammaraṇā visesāya pareti no hānāya, visesagāmī yeva<sup>1</sup> hoti no hānagāmī.

Tatr' Ānanda<sup>2</sup> . . . pe<sup>3</sup> . . . ahañ c'<sup>4</sup> Ānanda pugga-lesu pamāṇaṃ gaṇheyyaṃ<sup>8</sup>, yo vā pan' assa mādiso.

12. Idha pan' Ānanda ekacco puggalo uddhato hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppa-jānāti, yatth' assa uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>7</sup> pi vimuttiṃ na labhati. So kāyassa bheda parammaraṇā hānāya pa-reti no visesāya, hānagāmī yeva<sup>1</sup> hoti no visesagāmī.

13. Idha pan' Ānanda ekacco puggalo uddhato hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā

<sup>1</sup> M. d-eva; Ph. neva; T. M<sub>6</sub> M, r-eva.

<sup>2</sup> M. Ph. *add* pamāṇikā paminanti; T. M<sub>6</sub> M, *add* pamāṇikā.

<sup>3</sup> M. Ph. pa. <sup>4</sup> T. M<sub>6</sub> M, vā.

<sup>5</sup> S. sāma<sup>o</sup>; T. samā<sup>o</sup>

<sup>6</sup> M. d-eva; Ph. neva; M, r-eva; in T. M<sub>6</sub> is a blunder.

<sup>7</sup> S. sāma<sup>o</sup>; M, samā<sup>o</sup>

<sup>8</sup> M. la; Ph. pa. <sup>9</sup> T. °yya.

pi suppaṭividdham hoti, sāmāyikam<sup>1</sup> pi vimuttiṃ labhati. So kāyassa bheda parammarapaṇā visesāya pareti no hānāya, visesaḡāmi yeva<sup>2</sup> hoti no hānagāmi.

Tatr' Ānanda pamāṇikā paṇinanti: 'imassāpi te 'va<sup>3</sup> dhammā aparassāpi te 'va<sup>3</sup> dhammā, kasmā nesam eko hīno eko paṇito' ti? Taṃ hi tesam Ānanda hoti digha-rattam ahiṭāya dukkhāya. Tatr' Ānanda yvāyam<sup>4</sup> puggalo uddhato hoti, taṇ ca cetovimuttiṃ paññāvimuttiṃ yathā-bhūtam pajānāti, yatth' assa taṃ uddhaccaṃ aparisesam nirujjhati. Tassa savanena pi katam hoti, bāhusaccena pi katam hoti, diṭṭhiyā pi suppaṭividdham hoti, sāmāyikam<sup>5</sup> pi vimuttiṃ labhati. Ayam Ānanda puggalo amunā puri-mena puggalena abhikkantataro ca paṇitataro ca. Taṃ kissa hetu? Imaṃ hi<sup>6</sup> Ānanda puggalam dhammasoto nibbalati. Tadanantaram<sup>7</sup> ko jāneyya aññatra Tathāga-tena? Tasmā ti h' Ānanda mā puggalesu pamāṇikā ahu-vattha, mā puggalesu pamāṇam gaṇhiṭtha. Kliaññati<sup>8</sup> h' Ānanda puggalo<sup>9</sup> puggalesu pamāṇam gaṇhanto, ahañ c'<sup>10</sup> Ānanda puggalesu pamāṇam gaṇheyyam<sup>11</sup>, yo vā paṇ' assa mūdiso.

Kā c' Ānanda Migasālā upāsikā bālā avyattā ambakā<sup>12</sup> ambakapañña<sup>13</sup> ke ca purisapuggalaparopariye<sup>14</sup> ñāṇe!

Ime kho Ānanda dasa puggalā santo samvijjamāṇā lokasmim.

Yathārūpena Ānanda silena Purāṇo samannāgato ahoṣi, tathārūpena silena Isidatto samannāgato abhavissa. Na yidha Purāṇo Isidattassa gatim<sup>15</sup> pi aññassa. Yathārū-

<sup>1</sup> S. sāma°

<sup>2</sup> M. d-eva; Ph. neva; M<sub>7</sub> r-eva; in T. M<sub>6</sub> is a blunder.

<sup>3</sup> omitted by M. <sup>4</sup> omitted by T. M<sub>6</sub>.

<sup>5</sup> S. sāma°; T. M<sub>7</sub> samā°

<sup>6</sup> T. M<sub>7</sub> h' etam; M. Ph. c'; M<sub>6</sub> omits hi.

<sup>7</sup> M. Ph. tadanantaram; M<sub>7</sub> tadanantarānam; T. M<sub>6</sub> add tam.

<sup>8</sup> T. M<sub>7</sub> S. maññati; M<sub>6</sub> tasmā ti. <sup>9</sup> omitted by M. Ph.

<sup>10</sup> T. M<sub>6</sub> M<sub>7</sub> vā. <sup>11</sup> T. °yya.

<sup>12</sup> M. appakā; Ph. ammakā; S. andhakā.

<sup>13</sup> M. Ph. appaka°; S. andhaka°

<sup>14</sup> S. °puggalā paropariya° <sup>15</sup> M. Ph. S. gati.

pāya c' Ānanda paññāya Isidatto samannāgato ahosi, tathārūpāya paññāya Purāṇo samannāgato abhaviṣṣa. Na yidha Isidatto Purāṇassa gatim<sup>1</sup> pi aññāssa. Iti kho Ānanda ime puggalā ubhato<sup>2</sup> ekaṅgahimā<sup>3</sup> ti.

## LXXVI.

1. Tayo<sup>4</sup> bhikkhave dhammā loke na saṃvijjeyyūṃ, na Tathāgato loke uppajjeyya araham sammāsambuddho, na Tathāgatappavedito dhammavinayo loke dippeyya<sup>5</sup>. Katame tayo?

2. Jāti ca<sup>6</sup> jarā ca<sup>7</sup> maraṇaṃ ca. Ime kho<sup>8</sup> bhikkhave tayo dhammā loke na saṃvijjeyyūṃ, na Tathāgato loke uppajjeyya araham sammāsambuddho, na Tathāgatappavedito dhammavinayo loke dippeyya<sup>9</sup>. Yasmā ca kho bhikkhave ime tayo dhammā loke saṃvijjanti, tasmā Tathāgato loke uppajjati araham sammāsambuddho, tasmā Tathāgatappavedito dhammavinayo loke dippati<sup>10</sup>.

3. Tayo<sup>11</sup> bhikkhave dhamme appahāya abhabbo jātiṃ pahātum jaram pahātum maraṇaṃ<sup>6</sup> pahātum<sup>6</sup>. Katame tayo?

4. Rāgaṃ appahāya dosaṃ appahāya moham appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo jātiṃ pahātum jaram pahātum maraṇaṃ<sup>6</sup> pahātum<sup>6</sup>.

5. Tayo<sup>11</sup> bhikkhave dhamme appahāya abhabbo rāgaṃ pahātum dosaṃ pahātum moham pahātum. Katame tayo?

6. Sakkāyaditṭhiṃ appahāya vicikiccham appahāya sīlabbataparāmāsaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo rāgaṃ pahātum dosaṃ pahātum moham pahātum.

<sup>1</sup> Ph. S. gati.    <sup>2</sup> M<sub>6</sub> ubho.    <sup>3</sup> S. ekanta°

<sup>4</sup> M. Ph. S. add 'me.

<sup>5</sup> M<sub>6</sub>. M<sub>7</sub>. S. dipeyya; M. Ph. dibbeyya throughout.

<sup>6</sup> omitted by T. M<sub>7</sub>.    <sup>7</sup> omitted by T. M<sub>6</sub>.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> ca; omitted by M. Ph.

<sup>9</sup> T. M<sub>7</sub>. uddipeyya.    <sup>10</sup> M. Ph. dibbati.

<sup>11</sup> M. Ph. add 'me, and so throughout.

7. Tayo bhikkhave dhamme appahāya abhabbo sakkāya-diṭṭhiṃ pahātum vicikiccham pahātum silabbataparamāsaṃ pahātum. Katame tayo?

8. Ayonisomanasikāraṃ appahāya kummaggasevanam<sup>1</sup> appahāya cetaso linattam appahāya<sup>2</sup>, ime kho bhikkhave tayo dhamme appahāya abhabbo sakkāyadiṭṭhiṃ pahātum vicikiccham pahātum silabbataparamāsaṃ pahātum.

9. Tayo bhikkhave dhamme appahāya abhabbo ayoniso-manasikāraṃ pahātum kummaggasevanam pahātum cetaso linattam pahātum. Katame tayo?

10. Muṭṭhasaccaṃ appahāya asampajaññaṃ appahāya cetaso vikkhepaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo ayonisomanasikāraṃ pahātum kummaggasevanam pahātum cetaso linattam pahātum.

11. Tayo bhikkhave dhamme appahāya abhabbo muṭṭha-saccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. Katame tayo?

12. Ariyānaṃ adassanakamyatam<sup>3</sup> appahāya ariyadhammaṃ<sup>4</sup> asotukamyatam<sup>5</sup> appahāya upārambhacittatam<sup>6</sup> appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

13. Tayo bhikkhave dhamme appahāya abhabbo ariyānaṃ adassanakamyatam pahātum ariyadhammaṃ asotukamyatam pahātum upārambhacittatam<sup>7</sup> pahātum. Katame tayo?

14. Uddhaccaṃ appahāya asaṃvaram appahāya dussilyam<sup>8</sup> appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo ariyānaṃ addassanakamyatam pahātum ariyadhammaṃ asotukamyatam<sup>9</sup> pahātum upārambhacittatam pahātum.

<sup>1</sup> M. Ph. kumagga° *always*.

<sup>2</sup> T. *adds* cetaso vikkhepaṃ *and continues as in* § 10.

<sup>3</sup> Ph. °kāmataṃ; T. °kammataṃ *throughout*.

<sup>4</sup> T. M<sub>6</sub>, M<sub>7</sub>, °dhammassa. <sup>5</sup> M. *only here* °kāmataṃ.

<sup>6</sup> T. °cittam. <sup>7</sup> T. °cittakam.

<sup>8</sup> M. Ph. dussilyam; M<sub>6</sub> dussilam *throughout*.

<sup>9</sup> T. °kamyakam.

15. Tayo bhikkhave dhamme appahāya abhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussilyaṃ pahātum. Katame tayo?

16. Assaddhiyaṃ<sup>1</sup> appahāya avadaññutaṃ appahāya kosajjaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussilyaṃ pahātum.

17. Tayo bhikkhave dhamme appahāya abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. Katame tayo?

18. Anādariyaṃ appahāya dovaccasataṃ appahāya pāpamittataṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum.

19. Tayo bhikkhave dhamme appahāya abhabbo anādariyaṃ pahātum dovaccasataṃ pahātum pāpamittataṃ pahātum. Katame tayo?

20. Ahirikaṃ<sup>2</sup> appahāya anottappaṃ appahāya pamādaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo anādariyaṃ pahātum dovaccasataṃ pahātum pāpamittataṃ pahātum.

21. Ahiriko<sup>3</sup> yaṃ bhikkhave anottappi pamatto<sup>3</sup> hoti. So pamatto samāno abhabbo anādariyaṃ pahātum dovaccasataṃ pahātum pāpamittataṃ pahātum. So pāpamitto samāno abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ<sup>4</sup> pahātum<sup>4</sup>. So kusito samāno abhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussilyaṃ<sup>5</sup> pahātum. So dussilo samāno abhabbo ariyānaṃ adassana-kamyataṃ<sup>6</sup> pahātum ariyadhammaṃ<sup>7</sup> asotukamyataṃ<sup>6</sup> pahātum upārambhacittataṃ<sup>8</sup> pahātum. So upārambhacitto samāno abhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ<sup>9</sup> pahātum. So vikkhitta-

<sup>1</sup> M. Ph. asa° throughout.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> anādariyaṃ.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> pāpamitto.      <sup>4</sup> omitted by T. M<sub>7</sub>.

<sup>5</sup> Ph. here dussilyaṃ.      <sup>6</sup> T. henceforth °kamyataṃ.

<sup>7</sup> Ph. °dhamme.      <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> °cittataṃ.

<sup>9</sup> Ph. vikkhattaṃ; S. vikkhattacittataṃ.

citto samāno abhabbo ayonisomanasikāram<sup>1</sup> pahātum kummaggasevanam pahātum cetaso linattam pahātum. So linacitto samāno abhabbo sakkāyadit̤him pahātum vicikiccham pahātum silabbataparāmāsam pahātum. So vicikiccho<sup>2</sup> samāno abhabbo rāgam pahātum dosam pahātum moham pahātum. Rāgam appahāya dosam appahāya moham appahāya abhabbo jātīm pahātum jaram pahātum maraṇam pahātum.

22. Tayo bhikkhave dhamme pahāya bhabbo jātīm pahātum jaram pahātum maraṇam pahātum. Katame tayo?

23. Rāgam pahāya dosam pahāya moham pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo jātīm pahātum jaram pahātum maraṇam pahātum.

24. Tayo bhikkhave dhamme pahāya bhabbo rāgam pahātum dosam pahātum moham pahātum. Katame tayo?

25. Sakkāyadit̤him pahāya vicikiccham pahāya silabbataparāmāsam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo rāgam pahātum dosam pahātum moham pahātum.

26. Tayo bhikkhave dhamme pahāya bhabbo sakkāyadit̤him pahātum vicikiccham pahātum silabbataparāmāsam pahātum. Katame tayo?

27. Ayonisomanasikāram pahāya<sup>3</sup> kummaggasevanam pahāya cetaso linattam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo sakkāyadit̤him pahātum vicikiccham pahātum silabbataparāmāsam pahātum.

28. Tayo bhikkhave dhamme pahāya bhabbo ayonisomanasikāram pahātum kummaggasevanam pahātum cetaso linattam pahātum. Katame tayo?

29. Muṭṭhasaccam pahāya asampajaññam pahāya cetaso vikkhepam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo ayonisomanasikāram pahātum kummaggasevanam pahātum cetaso linattam pahātum.

<sup>1</sup> M. sakkāyadit̤him and so on as below.

<sup>2</sup> S. ve°

<sup>3</sup> T. pahātum, then it continues: Katame tayo? Muṭṭhasaccam and so on as in § 29.

30. Tayo bhikkhave dhamme pahāya bhabbo mutṭhasaccam pahātum asampajaññam pahātum cetaso vikkhepam pahātum. Katame tayo? Ariyānam adassanakamyatam pahāya ariyadhammam asotukamyatam pahāya upārambhacittatam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo mutṭhasaccam pahātum asampajaññam pahātum cetaso vikkhepam pahātum.

31. Tayo bhikkhave dhamme pahāya bhabbo ariyānam adassanakamyatam pahātum ariyadhammam asotukamyatam pahātum upārambhacittatam pahātum. Katame tayo?

32. Uddhaccam pahāya asaṃvaram pahāya dussilyam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo ariyānam adassanakamyatam pahātum ariyadhammam asotukamyatam pahātum upārambhacittatam pahātum.

33. Tayo bhikkhave dhamme pahāya bhabbo uddhaccam pahātum asaṃvaram pahātum dussilyam pahātum. Katame tayo?

34. Assaddhiyam pahāya avadaññutam pahāya kosajjam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo uddhaccam pahātum asaṃvaram pahātum dussilyam pahātum.

35. Tayo bhikkhave dhamme pahāya bhabbo assaddhiyam pahātum avadaññutam pahātum kosajjam pahātum. Katame tayo?

36. Anādariyam pahāya dovacassatam pahāya pāpamittatam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyam pahātum avadaññutam pahātum kosajjam pahātum.

37. Tayo bhikkhave dhamme pahāya bhabbo anādariyam pahātum dovacassatam pahātum pāpamittatam. Katame tayo?

38. Ahirikaṃ pahāya anottappam pahāya pamādam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo anādariyam pahātum dovacassatam pahātum pāpamittatam pahātum.

39. Hirimāyam bhikkhave ottappi appamatto hoti. So appamatto samāno bhabbo anādariyam pahātum dovacassatam pahātum pāpamittatam pahātum. So kalyāṇamitto



samāno bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. So āradbhaviriyo samāno bhabbo uddhaccaṃ pahātum asaṃvaraṃ pahātum dussīyaṃ pahātum. So silavā samāno bhabbo ariyānaṃ adassanakam-yataṃ pahātum ariyadhammaṃ asotukamyataṃ pahātum upārambhacittataṃ pahātum. So anupārambhacitto samāno bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. So avikkhittacitto samāno bhabbo ayoṇisomanasikāraṃ pahātum kummaggasevanaṃ pahātum cetaso līmataṃ pahātum. So alīnacitto samāno bhabbo sakkāyaditṭhiṃ pahātum vicikicchāṃ pahātum silabbataparāmāsaṃ pahātum. So avicikiccho samāno bhabbo rāgaṃ pahātum dosaṃ pahātum mohaṃ pahātum. So<sup>1</sup> rāgaṃ pahāya dosaṃ pahāya mohaṃ pahāya bhabbo jātiṃ pahātum<sup>2</sup> jaraṃ pahātum<sup>2</sup> maraṇaṃ pahātum ti.

## LXXVII.

1. Dasahi bhikkhave asaddhammehi samannāgato kāko Katamehi dasahi?

2. Dhamṣi ca pagabbho ca tintiṇo<sup>3</sup> ca mahagghaso ca luddo<sup>4</sup> ca akāruṇiko ca dubbalo ca oravitā<sup>5</sup> ca muṭṭhasati ca necayiko<sup>6</sup> ca.

Imehi kho bhikkhave dasahi asaddhammehi samannāgato kāko.

3. Evam eva kho bhikkhave dasahi asaddhammehi samannāgato pāpabhikkhu. Katamehi dasahi?

4. Dhamṣi ca pagabbho ca tintiṇo<sup>3</sup> ca mahagghaso ca luddo<sup>4</sup> ca akāruṇiko ca dubbalo ca oravitā<sup>7</sup> ca muṭṭhasati ca necayiko<sup>6</sup> ca.

Imehi kho bhikkhave dasahi asaddhammehi samannāgato pāpabhikkhū ti.

<sup>1</sup> omitted by Ph. S.    <sup>2</sup> M. Ph. insert bhabbo.

<sup>3</sup> M. Ph. nillajjo.    <sup>4</sup> M. Ph. S. luddho.

<sup>5</sup> M<sub>7</sub> dhiravito *erroneously* for ora<sup>2</sup>; Ph. oramitā; T. oramato; S. oravi; M<sub>6</sub> omits dubbalo ca oravitā ca.

<sup>6</sup> T. M<sub>6</sub> M<sub>7</sub> nerayiko; M<sub>5</sub> (Com.) nevāsiko ti nivāsakaro.

<sup>7</sup> T. oravikā; Ph. oramitā; S. oravi.

## LXXVIII.

1. Dasahi bhikkhave asaddhammehi samannāgatā Nigaṇṭhā<sup>1</sup>. Katamehi dasahi?

2. Assaddhā<sup>2</sup> bhikkhave Nigaṇṭhā, dussilā bhikkhave Nigaṇṭhā, ahirikā bhikkhave Nigaṇṭhā, anottappino bhikkhave Nigaṇṭhā, asappurisasambhattino<sup>3</sup> bhikkhave Nigaṇṭhā, attukkamsakaparavamblakā<sup>4</sup> bhikkhave Nigaṇṭhā, sandiṭṭhiparāmāsā<sup>5</sup> ādhānagāhiduppaṭṭinissaggino<sup>6</sup> bhikkhave Nigaṇṭhā, kuhakā<sup>7</sup> bhikkhave<sup>7</sup> Nigaṇṭhā<sup>7</sup>, pāpicchā bhikkhave Nigaṇṭhā, micchādiṭṭhikā<sup>8</sup> bhikkhave Nigaṇṭhā.

Imehi kho bhikkhave dasahi asaddhammehi samannāgatā Nigaṇṭhā ti.

## LXXIX.

1. Dasa yimāni bhikkhave āghātavatthūni. Katamāni dasa?

2. 'Anattham me acari' ti<sup>1</sup> āghātam<sup>1</sup> bandhati<sup>1</sup>, 'anattham me carati' ti<sup>1</sup> āghātam<sup>1</sup> bandhati<sup>1</sup>, 'anatttham me carissati' ti āghātam bandhati, 'piyassa me manāpassa anatttham acari . . . anatttham carati . . . anatttham carissati' ti āghātam<sup>1</sup> bandhati<sup>1</sup>, 'appiyassa me amanāpassa attham acari . . . attham carati . . . attham carissati' ti āghātam bandhati, atthāne ca kuppati.

Imāni kho bhikkhave dasa āghātavatthūni ti.

## LXXX.

1. Dasa yime bhikkhave āghātapāṭivinayā. Katame dasa?

2. 'Anattham me acari, tam ku'tettha labbhā' ti āghātam

<sup>1</sup> Ph. Nigandhā *throughout*.    <sup>2</sup> M. Ph. M<sub>6</sub> asa°

<sup>3</sup> T. asampurisambhattino; S. asappurisa<sup>h</sup>

<sup>4</sup> M. Ph. attukkamsana°    <sup>5</sup> S. °si.

<sup>6</sup> T. ādhānagāhiduppaṭṭinissaggino.

<sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> M. Ph. pāpamittā.

paṭivineti<sup>1</sup>, 'anattama me carati, tam kut'ettha labbhā' ti āghātaṃ paṭivineti, 'anattama me carissati, tam kut'ettha labbhā' ti āghātaṃ paṭivineti, 'piyassa me manāpassa anattama acari . . . anattama<sup>2</sup> carati . . . anattama<sup>2</sup> carissati, tam kut'ettha labbhā' ti āghātaṃ paṭivineti, 'appiyassa me amanāpassa atthama acari . . . atthama carati . . . atthama carissati, tam kut'ettha labbhā' ti āghātaṃ paṭivineti, atthāne ca na kuppati.

Ime kho bhikkhave dasa āghātapāṭivinayā ti.

Ākaṅkhavaggo<sup>3</sup> atthamo<sup>4</sup>.

Tatr<sup>5</sup> uddānam:

Ākaṅkho<sup>6</sup> kaṇṭako iṭṭhā vaḍḍhi<sup>7</sup> ca Migasālaya Abhabbo<sup>8</sup> c'eva<sup>8</sup> kāko ca Nigaṇṭhā dve<sup>9</sup> ca<sup>9</sup> vatthunī<sup>10</sup> ti<sup>11</sup>.

### LXXXI.

1. Ekam samayaṃ Bhagavā Campūyaṃ viharati Gaggarūya pokkharaniyā<sup>12</sup> tire. Atha kho āyasmā Bāhuno<sup>13</sup> yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnō kho āyasmā Bāhuno Bhagavantaṃ etad avoca 'katihi nu kho bhante dhammehi Tathāgato nissaṇṇo visammutto vippanutto vimariyādikatena<sup>14</sup> cetasa viharati' ti?

<sup>1</sup> M<sub>6</sub> °vinayeti *always*. <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M<sub>6</sub>. M. Bhikkhuvaggo; Ph. Vaggo.

<sup>4</sup> M. Ph. S. tatiyo. <sup>5</sup> S. tass'

<sup>6</sup> in T. M<sub>6</sub>. M. the uddāna itself is missing.

<sup>7</sup> M. Ph. vaḍḍhi.

<sup>8</sup> M. Ph. visamaññāgo.

<sup>9</sup> Ph. nava; S. dasa.

<sup>10</sup> M. vatthunī. <sup>11</sup> omitted by S.

<sup>12</sup> T. M. °niyā.

<sup>13</sup> S. Vāhuno; M<sub>6</sub> Bāhino; M. Ph. Vāhano throughout.

<sup>14</sup> M. Ph. vipa° throughout.

2. Dasahi kho Bāhuna<sup>1</sup> dhammehi Tathāgato nissaṭṭo visampyutto vippamutto vimariyādikatena cetasā viharati. Katamehi dasahi?

3. Rūpena kho Bāhuna Tathāgato nissaṭṭo visampyutto vippamutto vimariyādikatena cetasā viharati. Vedanāya kho Bāhuna . . .<sup>2</sup> Saññāya kho Bāhuna . . . Saṅkhārehi kho Bāhuna . . . Viññānena kho Bāhuna . . . Jātiyā kho Bāhuna . . . Jarāya kho Bāhuna . . . Maraṇena kho Bāhuna . . . Dukkhehi kho Bāhuna . . . Kilesehi kho Bāhuna Tathāgato nissaṭṭo visampyutto vippamutto vimariyādikatena cetasā viharati.

4. Seyyathā pi Bāhuna uppalam vā padumam vā puṇḍarikam vā uḍake jātam uḍake samvaddham uḍakā accuggamma<sup>3</sup> tiṭṭhati<sup>4</sup> anupalittam uḍakena, evam eva kho Bāhuna imehi dasahi dhammehi Tathāgato nissaṭṭo visampyutto vippamutto vimariyādikatena cetasā viharati ti.

## LXXXII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasāṅkami, upasāṅkamitvā Bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinnos<sup>5</sup> kho āyasmantam Ānandam Bhagavā etad avoca: —

2. So vat' Ānanda bhikkhu assaddho<sup>6</sup> samāno imasmim dhammavinaye vuddhim<sup>7</sup> virūlhim vepullam āpajjissati ti n'etaṃ ṭhānam vijjati. So vat' Ānanda bhikkhu dussilo samāno imasmim dhammavinaye vuddhim virūlhim vepullam āpajjissati ti n'etaṃ ṭhānam vijjati. So vat' Ānanda bhikkhu appassuto samāno imasmim dhammavinaye vuddhim virūlhim vepullam āpajjissati ti n'etaṃ ṭhānam vijjati. So vat' Ānanda bhikkhu dubbacco<sup>8</sup> samāno imasmim dhammavinaye

<sup>1</sup> T. M, pana.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> T. accuggamati; M. Ph. paccuggamma.

<sup>4</sup> M. Ph. ṭhitam.    <sup>5</sup> M. Ph. nisinnam.

<sup>6</sup> M. Ph. asa°

<sup>7</sup> S. vuddhim *throughout*; M. vuddhim *and mostly* buddhim.

<sup>8</sup> T. dummedham; M, dumodham vā.

vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ thānaṃ vijjati. So vat' Ānanda bhikkhu pāpamitto samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ thānaṃ vijjati. So vat' Ānanda bhikkhu kusito samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ thānaṃ vijjati. So vat' Ānanda bhikkhu muṭṭhassati samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ thānaṃ vijjati. So vat' Ānanda bhikkhu asantuttṭho samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ thānaṃ vijjati. So vat' Ānanda bhikkhu pāpiccho samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ thānaṃ vijjati. So vat' Ānanda bhikkhu micchādītṭhiko samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ thānaṃ vijjati.

So vat' Ānanda bhikkhu imehi<sup>1</sup> dasahi<sup>2</sup> dhammehi samannāgato imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ thānaṃ vijjati.

3. So vat' Ānanda bhikkhu saddho samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti thānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu sīlavā samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti thānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu bahussuto sutadharo samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti thānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu suvaco samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti thānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu kalyāṇamitto samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti thānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu āraddhaviriyo samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti thānaṃ etaṃ vijjati. So vat' Ānanda bhikkhu upaṭṭhitasati samāno imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ

<sup>1</sup> S. adds *kho*.      <sup>2</sup> omitted by M.

<sup>3</sup> M<sub>6</sub> omits this sentence.

āpajjissati ti tñānam etaṃ vijjati. So vat' Ānanda bhikkhu santuttho samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati. So vat' Ānanda bhikkhu appiccho<sup>1</sup> samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati<sup>2</sup>. So vat' Ānanda bhikkhu sammādiṭṭhiko samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati.

So vat' Ānanda bhikkhu imehi<sup>3</sup> dasahi dhammehi samannāgato imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati ti.

### LXXXIII.

1. Atha kho āyasmā Puṇṇiyo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Puṇṇiyo Bhagavantam etad avoca 'ko nu kho bhante hetu ko paccayo yena app ekadā Tathāgataṃ dhammadesanā paṭibhāti, app ekadā<sup>4</sup> na<sup>4</sup> paṭibhātī<sup>4</sup> ti?

2. Saddho ca Puṇṇiyo bhikkhu hoti, no ca upasaṅkamitā<sup>4</sup>, neva<sup>4</sup> tāva<sup>5</sup> Tathāgataṃ dhammadesanā paṭibhāti. Yato ca kho Puṇṇiyo bhikkhu saddho ca hoti upasaṅkamitā ca, evaṃ Tathāgataṃ dhammadesanā paṭibhāti. Saddho ca Puṇṇiyo bhikkhu hoti upasaṅkamitā ca, no ca payirupāsītā . . . pe<sup>6</sup> . . . payirupāsītā ca, no ca paripucchitā . . . paripucchitā<sup>4</sup> ca, no ca ohitasoto dhammaṃ suṇāti . . . ahitasoto<sup>7</sup> ca<sup>4</sup> dhammaṃ suṇāti, no ca sutvā dhammaṃ dhāreti . . . sutvā ca<sup>8</sup> dhammaṃ dhāreti, no ca dhatānaṃ<sup>9</sup> dhammānaṃ atthaṃ upaparikkhati . . . dhatānaṃ ca<sup>4</sup> dhammānaṃ atthaṃ upaparikkhati, no ca atthaṃ

<sup>1</sup> Ph. apāpiccho.

<sup>2</sup> T. 'ti ti, and herewith concludes this Sutta.

<sup>3</sup> S. adds kho. <sup>4</sup> omitted by T.

<sup>5</sup> M<sub>5</sub> na ca tā instead of neva tāva; M<sub>7</sub> no va ca.

<sup>6</sup> omitted by M. Ph. S. <sup>7</sup> M<sub>6</sub> omits ohita<sup>o</sup> ca dh<sup>o</sup> su<sup>o</sup>

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>9</sup> M. Ph. dhā<sup>o</sup> throughout.

aññāya dhammam aññāya dhammānudhammapaṭipanno hoti . . . attham aññāya dhammam aññāya dhammānudhammapaṭipanno ca<sup>1</sup> hoti<sup>2</sup>, no<sup>2</sup> ca<sup>2</sup> kalyāṇavāco<sup>2</sup> hoti<sup>2</sup> kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya<sup>3</sup> anelagaḷāya<sup>4</sup> atthassa viññāpaniyā, kalyāṇavāco ca<sup>5</sup> hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagaḷāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahamsako sabrahmacārinam, neva<sup>6</sup> tāva<sup>6</sup> Tathāgataṃ dhammadesanā paṭibhāti.

3. Yato ca kho Puṇṇiya bhikkhu saddho ca hoti upa-sankamitā ca payirupāsita<sup>7</sup> ca<sup>7</sup> paripucchitā ca ohitasoto ca dhammaṃ supāti sutvā ca<sup>2</sup> dhammaṃ dhāreti dhatānaṃ ca dhammānaṃ attham upaparikkhati attham aññāya dhammam aññāya dhammānudhammapaṭipanno ca<sup>1</sup> hoti kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagaḷāya atthassa viññāpaniyā sandassako ca hoti samādapako samuttejako sampahamsako sabrahmacārinam, evaṃ Tathāgataṃ dhammadesanā paṭibhāti.

Imehi kho Puṇṇiya dasahi dhammehi samannāgatā ekantaṃ paṭibhānaṃ<sup>8</sup> Tathāgataṃ dhammadesanā hoti<sup>9</sup> ti.

#### LXXXIV.

1. Tatra kho āyasmā Mahāmoggallāno bhikkhū āman-tesī: — Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassosum. Āyasmā Mahāmoggallāno etad avoca: —

2. Idh' āvuso bhikkhu aññaṃ vyākaroti<sup>10</sup> 'khiṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathā-

<sup>1</sup> omitted by Ph. T. M<sub>6</sub> M<sub>7</sub> S.      <sup>2</sup> omitted by T.

<sup>3</sup> M. Ph. visa<sup>o</sup> throughout.

<sup>4</sup> T. M<sub>6</sub> M<sub>7</sub> °galāya throughout.

<sup>5</sup> omitted by T. M<sub>6</sub> M<sub>7</sub>.      <sup>6</sup> T. no ca.

<sup>7</sup> omitted by M<sub>6</sub>.      <sup>8</sup> M. Ph. °nā; omitted by S.

<sup>9</sup> S. paṭibhāti; omitted by M<sub>6</sub>.      <sup>10</sup> T. vya<sup>o</sup>

gatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati<sup>1</sup> samanubhāsati. So Tathāgatenā vā Tathāgatasāvakenā vā jhāyina samāpattikusalena paracittakusalena<sup>2</sup> paracittapariyāyakusalena samanuyuñjiyamāno<sup>3</sup> samanugāhiyamāno<sup>4</sup> samanubhāsiyamāno<sup>4</sup> irinaṃ<sup>5</sup> āpajjati, vijinaṃ<sup>6</sup> āpajjati, anayaṃ<sup>7</sup> āpajjati<sup>7</sup>, vyasanam āpajjati, anayavyasanam āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>8</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā aññaṃ vyākaroti 'khiṇṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karanīyaṃ, nāparam itthattāyā ti pajānāmi' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>8</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Kodhano kho panāyam<sup>9</sup> āyasmā kodhapariyutthitena cetasā bahulaṃ viharati, kodhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Upanāhi kho panāyam āyasmā upanāhapariyutthitena cetasā bahulaṃ viharati, upanāhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Makkhi kho panāyam āyasmā makkhapariyutthitena cetasā bahulaṃ viharati, makkhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Paḷāsi<sup>10</sup> kho panāyam āyasmā paḷāsapariyutthitena cetasā bahulaṃ viharati, paḷāsapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Issuki kho panāyam āyasmā issūpariyutthitena cetasā bahulaṃ viharati, issūpariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Maccharī kho panāyam āyasmā maccherapariyutthitena cetasā bahulaṃ viharati, maccherapariyutthānaṃ

<sup>1</sup> T. M<sub>7</sub> °gāyati; omitted by M<sub>6</sub>. <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> T. °jissamāno. <sup>4</sup> omitted by T. M<sub>7</sub>.

<sup>5</sup> T. M<sub>6</sub> M<sub>7</sub> irinaṃ; Ph. S. iranaṃ.

<sup>6</sup> T. vijinaṃ; M. Ph. S. vicinaṃ. <sup>7</sup> omitted by T.

<sup>8</sup> omitted by T. M<sub>6</sub>.

<sup>9</sup> M. Ph. S. pana ayam throughout; M. Ph. omit pana in the first sentence.

<sup>10</sup> T. M<sub>6</sub> M<sub>7</sub> pal° throughout.



kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Saṭho<sup>1</sup> kho panāyam āyasmā sātheyyapariyutthitena<sup>2</sup> cetasā bahulaṃ viharati, sātheyyapariyutthānaṃ<sup>2</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Māyāvi kho panāyam āyasmā māyāpariyutthitena cetasā bahulaṃ viharati, māyāpariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpiccho kho panāyam āyasmā icchāpariyutthitena cetasā bahulaṃ viharati, icchāpariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭha-ssati<sup>3</sup> kho panāyam āyasmā uttarikaraṇiye oramattakena visesādhigamena antarāvosaṇaṃ āpanno, antarāvosaṇa-gamaṇaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ tñānaṃ vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti tñānaṃ etaṃ vijjati ti.

### LXXXV.

1. Ekaṃ samayaṃ āyasmā Mahācundo Cetisu viharati Sahajātiyaṃ<sup>4</sup>. Tatra kho āyasmā Mahācundo bhikkhū āmantesi: — Āvuso bhikkhavo<sup>5</sup> ti. Āvuso<sup>6</sup> ti kho te bhikkhū āyasmato Mahācundassa paccassosum. Āyasmā Mahācundo etad avoca: —

2. Idhāvuso bhikkhu katthi hoti vikatthi<sup>7</sup> adhigamesu 'ahaṃ<sup>8</sup> paṭhamam<sup>9</sup> jhānaṃ<sup>9</sup> samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ dutiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ catutthaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ

<sup>1</sup> M. satho; Ph. sato.      <sup>2</sup> M. Ph. sātheyya<sup>o</sup>

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> sati.      <sup>4</sup> T. Sā<sup>o</sup>      <sup>5</sup> M. M<sub>7</sub> ove.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> have pe instead of this phrase.

<sup>7</sup> T. M<sub>6</sub> katthi.      <sup>8</sup> T. so ahaṃ.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> paṭhamajjhānaṃ and the like everywhere.

ākāsaññācāyatanam samāpajjāmi pi vuṭṭhahāmi pi, aham  
 viññāpaññācāyatanam samāpajjāmi pi vuṭṭhahāmi pi, aham  
 ākiñcaññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, aham  
 nevasaññānāsaññāyatanam samāpajjāmi pi vuṭṭhahāmi pi,  
 aham saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi  
 pi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi  
 samāpattikusalo paracittakusalo<sup>1</sup> paracittapariyāyakusalo  
 samanuyuñjati samanugāhati samanubhāsati. So Tathā-  
 gatenā vā Tathāgatasāvakenā vā jhāyinā samāpattikusa-  
 lenā paracittakusalena paracittapariyāyakusalena saman-  
 yuñjijamāno samanugāhiyamāno samanubhāsiyamāno iri-  
 ñam<sup>2</sup> āpajjati, vijinam<sup>3</sup> āpajjati, anayam āpajjati, vyasanam  
 āpajjati, anayavyasanam<sup>4</sup> āpajjati<sup>4</sup>. Tam enaṃ Tathāgato  
 vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittaku-  
 salo<sup>5</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca  
 manasikaroti: Kin nu kho ayam āyasmā katthi hoti<sup>1</sup>  
 vikatthi adhigamesu<sup>6</sup> 'aham paṭhamam jhānam samāpajjāmi  
 pi vuṭṭhahāmi pi . . . pe<sup>7</sup> . . . aham saññāvedayitanirodham  
 samāpajjāmi pi vuṭṭhahāmi pi' ti<sup>8</sup>? Tam enaṃ Tathāgato  
 vā Tathāgatasāvako vā jhāyi samāpattikusalo paracitta-  
 kusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca  
 pajānāti: Dīgharattam kho<sup>9</sup> ayam āyasmā khaṇḍakāri  
 chiddakāri sabalakāri kammāsakāri na santatakāri<sup>9</sup> na  
 santatavutti<sup>9</sup> silesu. Dussilo ayam āyasmā, dussilyam<sup>10</sup> kho  
 pana Tathāgatappavedite dhammavinaye parihānam etaṃ.  
 Assaddho<sup>11</sup> kho panāyam āyasmā<sup>12</sup>, assaddhiyam kho pana  
 Tathāgatappavedite dhammavinaye parihānam etaṃ. Ap-  
 passuto kho pana ayam āyasmā anācāro, appasaccam<sup>13</sup>  
 kho pana Tathāgatappavedite dhammavinaye parihānam

<sup>1</sup> omitted by T. M<sub>7</sub>.

<sup>2</sup> T. M<sub>7</sub> irinam; M<sub>6</sub> irinam; Ph. S. iranam.

<sup>3</sup> all MSS. exc. M<sub>6</sub> have vicinam.

<sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>5</sup> omitted by M<sub>7</sub>.

<sup>6</sup> M<sub>6</sub> adhihamatisu.

<sup>7</sup> M. la; Ph. pa. <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana.

<sup>9</sup> M. santa°; T. sataka°; S. satta° <sup>10</sup> M. dussi°

<sup>11</sup> M. Ph. asa° <sup>12</sup> S. adds anācāro.

<sup>13</sup> M<sub>6</sub> appassutam.

etam. Dubbaco kho panāyam āyasmā<sup>1</sup>, dovaccassatā<sup>2</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etam. Pāpamitto kho panāyam āyasmā, pāpamittatā kho pana Tathāgatappavedite dhammavinaye parihānam etam. Kusito kho panāyam āyasmā, kosajjam kho pana Tathāgatappavedite dhammavinaye parihānam etam. Muṭṭhassati<sup>3</sup> kho panāyam āyasmā, muṭṭhasaccam kho pana Tathāgatappavedite dhammavinaye parihānam etam. Kuhako kho panāyam āyasmā, kuhanā<sup>4</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etam. Dubbharo<sup>5</sup> kho panāyam āyasmā, dubbharatā<sup>6</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etam. Duppañño kho panāyam āyasmā, duppaññatā kho pana Tathāgatappavedite dhammavinaye parihānam etam.

3. Seyyathā<sup>7</sup> pi āvuso sahāyako<sup>8</sup> sahāyakam evam vadeyya 'yadā te samma dhanena<sup>9</sup> dhanakaraṇiyyam assa<sup>10</sup>, yācissasi<sup>11</sup> maṃ dhanam, dassāmi te dhanan' ti. So kismiñci<sup>12</sup>-d-eva dhanakaraṇiye samuppanne sahāyako sahāyakam evam vadeyya 'attho me samma dhanena, deli me dhanan' ti. So evam vadeyya 'tena hi samma idha khaṇāhi'<sup>13</sup> ti. So tatra khaṇanto nādhigaccheyya. So<sup>14</sup> evam vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma avaca: idha khaṇāhi' ti. So evam vadeyya 'nāhan taṃ samma alikaṃ avacam, tucchakaṃ avacam, tena hi samma<sup>15</sup> idha khaṇāhi' ti. So tatra pi khaṇanto nādhigaccheyya. So evam vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma<sup>16</sup> avaca: idha khaṇāhi' ti. So evam vadeyya 'nāhan taṃ samma alikaṃ avacam, tucchakaṃ

<sup>1</sup> S. *adds* anācāro.      <sup>2</sup> T. *°*tam.

<sup>3</sup> M. Ph. muṭṭhasati.      <sup>4</sup> M. Ph. kohaññam.

<sup>5</sup> M. Ph. dubh°; T. dubbharakāro.      <sup>6</sup> M. Ph. dubh°

<sup>7</sup> M. *omits all from* Seyyathā pi to me dhanan ti.

<sup>8</sup> T. sahāyo.      <sup>9</sup> M. Ph. bandho.      <sup>10</sup> T. assā.

<sup>11</sup> M. Ph. parājeyyāpi; S. pavedeyyāsi.

<sup>12</sup> T. M. kismiñci.

<sup>13</sup> M. M. *khan° throughout*; T. *khaṇ° and khan°*

<sup>14</sup> *omitted by* T.      <sup>15</sup> T. sammā.

<sup>16</sup> *omitted by* M.

avacam, tena hi samma<sup>1</sup> idha khaṇāhi<sup>2</sup> ti. So<sup>3</sup> tatra pi khaṇanto nādhigaccheyya. So evaṃ vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma avaca: idha khaṇāhi<sup>2</sup> ti. So evaṃ vadeyya 'nāhaṃ taṃ samma alikaṃ avacam, tucchakaṃ avacam, api ca ahaṃ eva ummādaṃ pūpuṇiṃ cetaso vipariyāyaṃ' ti. Evaṃ eva kho āvuso bhikkhu katthi hoti vikatthi adhigamesu 'ahaṃ paṭhamam jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ duttiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ catutthaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākāsaṇācāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ viññāṇaṇcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākiñcaṇṇāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ nevasaññānāsaññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi'<sup>3</sup> ti<sup>4</sup>. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatenā vā Tathāgatasāvakenā vā jhāyinā samāpattikusalena paracittakusalena<sup>5</sup> paracittapariyāyakusalena samanuyuñjijamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ<sup>6</sup> āpajjati, vijinaṃ<sup>7</sup> āpajjati, anayaṃ āpajjati, vyasaṇaṃ āpajjati, anayavyasaṇaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasaṃ ceto paricca manasikaroti: Kin nu kho ayam āyasmā katthi hoti<sup>8</sup> vikatthi<sup>9</sup> adhigamesu 'ahaṃ paṭhamam jhānaṃ samāpajjāmi pi vuṭṭhahāmi<sup>6</sup> pi<sup>6</sup> . . . pe<sup>7</sup> . . . ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi' ti<sup>8</sup>? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasaṃ ceto paricca pajānāti:

<sup>1</sup> T. sammā.    <sup>2</sup> T. M<sub>7</sub>, atha so; M<sub>6</sub> atha kho.

<sup>3</sup> omitted by T.    <sup>4</sup> M<sub>6</sub> iriṇaṃ; Ph. S. irapaṇaṃ.

<sup>5</sup> T. vijinaṃ; M. Ph. M<sub>7</sub>, S. vicinaṃ.

<sup>6</sup> omitted by M. Ph.    <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> omitted by M. Ph. S.

Dīgharattam kho ayam āyasmā khaṇḍakārī chiddakārī sabalakārī sammāsakārī na santatakārī<sup>1</sup> na santatavutti<sup>2</sup> silesu. Dussilo ayam āyasmā, dussilyam<sup>3</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Assaddho<sup>4</sup> kho panāyam āyasmā, assaddhiyam<sup>4</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Appassuto kho panāyam āyasmā anācāro, appasaccam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbaco kho panāyam āyasmā, dovacassatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpamitto kho panāyam āyasmā, pāpamittatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kusito kho panāyam āyasmā, kosajjam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati<sup>5</sup> kho panāyam āyasmā, muṭṭhasaccam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kuhako kho panāyam āyasmā, kuhanā<sup>6</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbharo<sup>7</sup> kho pana ayam āyasmā, dubbharatā<sup>7</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Duppañño kho pana ayam āyasmā, duppaññatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

4. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmim dhammavinaye vuddhim virūlhim vepullam āpajjissati ti n'etaṃ ṭhānam vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmim dhammavinaye vuddhim virūlhim vepullam āpajjissati ti ṭhānam etaṃ vijjati ti.

## LXXXVI.

1. Ekam samayam āyasmā Mahākassapo Rājagahe viharati Veluvane Kalandakanivāpe. Tatra kho āyasmā

<sup>1</sup> Ph. sata°; S. satata°

<sup>2</sup> Ph. S. satata°

<sup>3</sup> M. Ph. dussilyam; T. M<sub>6</sub>. M<sub>7</sub> dussilam.

<sup>4</sup> M. Ph. asa°      <sup>5</sup> M. muṭṭhasati.

<sup>6</sup> M. kohaññam; Ph. kuhato; T. kuna.

<sup>7</sup> M. Ph. dubb°

Mahākassapo bhikkhū āmantesi<sup>1</sup>: — Āvuso bhikkhavo<sup>2</sup> ti. Āvuso ti kho te bhikkhū āyasmato Mahākassapassa paccassosup. Āyasmā Mahākassapo etad avoca: —

2. Idhāvuso bhikkhu aññam vyākaroti<sup>3</sup> 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno irinaṃ<sup>4</sup> āpajjati, vijaṇaṃ<sup>5</sup> āpajjati, anayaṃ āpajjati, vyasaṇaṃ<sup>6</sup> āpajjati<sup>6</sup>, anayavyasaṇaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasaṃ ceto paricca manasikaroti: Kin nu kho ayam āyasmā aññam vyākaroti 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasaṃ ceto paricca pajānāti: Adhimāniko<sup>7</sup> kho<sup>8</sup> ayam āyasmā adhimānasacco<sup>9</sup> appatte pattasaññi akate katasaññi anadhigate adhigatasaññi adhimānena aññam vyākaroti 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo<sup>10</sup> paracittapariyāyakusalo evaṃ cetasaṃ ceto paricca manasikaroti: Kin nu kho ayam āyasmā nissāya adhimāniko adhimānasacco appatte pattasaññi akate katasaññi anadhigate adhigatasaññi adhimānena aññam vyākaroti 'khīṇā

<sup>1</sup> T. M<sub>c</sub>. M, *continue*: Āyasmā Mahā°

<sup>2</sup> M. Ph. °ve. <sup>3</sup> T. vya° *always*.

<sup>4</sup> M<sub>c</sub> irinaṃ; M, irinaṃ; Ph. S. iranaṃ.

<sup>5</sup> M. Ph. S. vicinaṃ; M, omits vi° ā°

<sup>6</sup> omitted by M<sub>c</sub>. <sup>7</sup> T. M, adhigamāniko.

<sup>8</sup> omitted by T. M<sub>c</sub>. M,; S. adds pana.

<sup>9</sup> T. adhigamāna°

<sup>10</sup> omitted by T.

jāti, vusitam brahmacariyam, katam karaṇiyam, nāparam itthattāyā ti pajānāmi' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: 'Bahussuto kho panāyam' āyasmā sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇa pariyosānakalyāṇā sāttham savyañjanam kevalaparipuṇṇam parisuddham brahmacariyam abhivadanti, tathārūpassa<sup>2</sup> dhammā bahussutā dhātā<sup>3</sup> vacasā paricita manasānupekkhitā<sup>4</sup> ditthiā suppaṭividdhā, tasmā ayam āyasmā adhimāniko adhimānasacco appatte pattasaññī akate katasaññī anadhigate adhigatasaññī adhimānena aññaṃ vyākaroṭi 'khīṇa jāti, vusitam brahmacariyam, katam karaṇiyam, nāparam itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>5</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Abhiññālu kho panāyam āyasmā abhiññāpariyutthitena cetasā bahulam viharati, abhiññāpariyutthānam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Vyāpādo<sup>6</sup> kho panāyam āyasmā vyāpādapariyutthitena<sup>7</sup> cetasā bahulam viharati, vyāpādapariyutthānam<sup>7</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Thīnamiddho<sup>8</sup> kho panāyam āyasmā thīnamiddhapariyutthitena cetasā bahulam viharati, thīnamiddhapariyutthānam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Uddhato kho panāyam āyasmā uddhaccapariyutthitena cetasā bahulam viharati, uddhaccapariyutthānam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Vicikicchho<sup>9</sup> kho panāyam āyasmā vicikicchāpariyutthitena cetasā bahulam viharati, vicikicchāpariyutthānam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kammārāmo kho panāyam āyasmā kammārato kammārāmataṃ anuyutto,

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>, ayam.      <sup>2</sup> M. T. M<sub>7</sub>, °passa.

<sup>3</sup> M. Ph. dhā°      <sup>4</sup> T. M<sub>7</sub>, manasā pe°

<sup>5</sup> omitted by T.      <sup>6</sup> S. byāpanno; T. vya°

<sup>7</sup> T. vya°      <sup>8</sup> Ph. °middham; S. °middhī.

<sup>9</sup> S. ve°; Ph. °cchi.

kammārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Bhassārāmo kho panāyam āyasmā bhassarato bhassārāmatam anuyutto, bhassārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Niddārāmo kho panāyam āyasmā niddārato niddārāmatam anuyutto, niddārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Saṅgaṇikārāmo kho panāyam āyasmā saṅgaṇikārato saṅgaṇikārāmatam anuyutto, saṅgaṇikārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati<sup>1</sup> kho panāyam āyasmā uttarikaraṇiye<sup>2</sup> oramattakena visesādhigamena antarāvosānam āpanno, antarāvosānagamanam<sup>3</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānam vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti ṭhānam etaṃ vijjati ti.

### LXXXVII.

1. Tatra kho Bhagavā Kālakam<sup>4</sup> bhikkhum ārabha<sup>5</sup> bhikkhū<sup>5</sup> āmantesi: — Bhikkhavo ti. Bhadante<sup>6</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Idha bhikkhave bhikkhu adhikarāṇiko hoti adhikarāṇasamathassa na vaṇṇavādi. Yam pi bhikkhave bhikkhu adhikarāṇiko hoti adhikarāṇasamathassa na vaṇṇavādi, ayam pi dhammo na piyattāya<sup>7</sup> na garuttāya<sup>8</sup> na bhāvanāya na sāmāññāya<sup>9</sup> na ekibhāvāya sampvattati.

<sup>1</sup> all MSS. exc. S. have sati.

<sup>2</sup> T. M., uttarim ka°    <sup>3</sup> M. °vosānam ga°

<sup>4</sup> M., Kalakam; M. Ph. Kālāṇkatam; T. Kalandakam; S. Kālākabbhikkhum.

<sup>5</sup> omitted by T. M.,    <sup>6</sup> M. Ph. bhaddante.

<sup>7</sup> Ph. piyattāya; M. S. piyātāya; T. M. piyattā.

<sup>8</sup> Ph. garuttāya; M. S. garutāya throughout.

<sup>9</sup> T. sampamñāya.



3. Puna ca param bhikkhave bhikkhu na sikkhākāmo hoti<sup>1</sup> sikkhāsamādanassa<sup>2</sup> na vaṇṇavādi. Yam pi bhikkhave bhikkhu na sikkhākāmo hoti sikkhāsamādanassa<sup>3</sup> na vaṇṇavādi, ayam pi dhammo na piyattāya<sup>4</sup> na garuttāya na bhāvanāya na sāmaññāya na ekibhāvāya samvattati.

4. Puna ca param bhikkhave bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādi. Yam pi bhikkhave bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādi, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

5. Puna ca param bhikkhave bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādi. Yam pi bhikkhave bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādi, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

6. Puna ca param bhikkhave bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādi. Yam pi bhikkhave bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādi, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

7. Puna ca param bhikkhave bhikkhu saṭho<sup>6</sup> hoti sāttheyavinayassa<sup>7</sup> na vaṇṇavādi. Yam pi bhikkhave bhikkhu saṭho<sup>8</sup> hoti sāttheyavinayassa<sup>7</sup> na vaṇṇavādi, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

8. Puna ca param bhikkhave bhikkhu māyāvi hoti māyāvinayassa na vaṇṇavādi. Yam pi bhikkhave bhikkhu māyāvi hoti māyāvinayassa na vaṇṇavādi, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

<sup>1</sup> T. M. M., *insert na.*

<sup>2</sup> T. °dāyanassa; M. Ph. sikkhākāmassa.

<sup>3</sup> M. Ph. °kāmassa.

<sup>4</sup> Ph. piyatthāya; M. S. piyatāya *throughout*.

<sup>5</sup> M. Ph. S. *in full*.

<sup>6</sup> M. Ph. satho; T. M., saṭṭho.

<sup>7</sup> M. Ph. sāth°

<sup>8</sup> M. Ph. satho.

9. Puna ca param bhikkhave bhikkhu dhammānaṃ na nisāmakajātiyo<sup>1</sup> hoti dhammanisantiyā na vaṇṇavādī. Yam pi bhikkhave bhikkhu dhammānaṃ na nisāmakajātiyo<sup>2</sup> hoti dhammanisantiyā na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>3</sup> . . . na ekibhāvāya samvattati.

10. Puna ca param bhikkhave bhikkhu na paṭisallāno hoti paṭisallānassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu na paṭisallāno hoti paṭisallānassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>3</sup> . . . ekibhāvāya samvattati.

11. Puna ca param bhikkhave bhikkhu sabrahmacārīnaṃ na paṭisanthārako<sup>4</sup> hoti paṭisanthārakassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu sabrahmacārīnaṃ na paṭisanthārako hoti paṭisanthārakassa na vaṇṇavādī, ayam pi dhammo na piyattāya na garuttāya na bhāvanāya na sāmānāya na ekibhāvāya samvattati.

12. Evarūpassa bhikkhave bhikkhuno kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyū' ti. Atha kho naṃ<sup>5</sup> sabrahmacārī na c'eva<sup>6</sup> sakkaronti na<sup>7</sup> garukaronti na<sup>7</sup> mānenti na<sup>7</sup> pūjenti. Taṃ kissa hetu? Tathā hi 'ssa<sup>8</sup> bhikkhave viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

13. Seyyathā pi bhikkhave assakhaluṅkassa<sup>9</sup> kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ manussā ājāniyatthāne<sup>10</sup> thaṭheyyuṃ ājāniyabhojanaṃ ca bhojeyyūṃ ājāniyaparimajjanaṃ ca parimajjeyyū' ti. Atha kho naṃ manussā na c'eva ājāniyatthāne thaṭhenti na ca ājāniyabhojanaṃ bhojenti na ca ājāniyaparimajjanaṃ parimajjanti<sup>11</sup>.

<sup>1</sup> M. nisāmana°; T. nandisamāka°; M. Ph. S. *have the ending in ko.*

<sup>2</sup> M. nisāmana°; T. nandisamāka°

<sup>3</sup> M. Ph. S. *in full.* <sup>4</sup> M. Ph. °sandh° *always.*

<sup>5</sup> M. tam. <sup>6</sup> S. neva.

<sup>7</sup> *omitted by T.* <sup>8</sup> T. Tathāgatassa.

<sup>9</sup> Ph. °pūlakassa; S. °mūlhakassa; M. M., °khalulokassa

<sup>10</sup> S. *adds ca.* <sup>11</sup> M. °majjenti.

Tam kissa hetu? Tathā hi 'ssa bhikkhave viññū manussā tāni sātheyyāni<sup>1</sup> kūṭeyyāni<sup>2</sup> jimheyyāni<sup>3</sup> vañheyyāni<sup>4</sup> appahināni samanupassanti. Evam eva kho bhikkhave evarūpassa bhikkhuno kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacāri sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyuṃ' ti. Atha kho naṃ sabrahmacāri na c'eva<sup>5</sup> sakkaronti na<sup>6</sup> garukaronti na<sup>6</sup> mānenti na<sup>6</sup> pūjenti. Tam kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacāri te pūpake akusale dhamme appahīne samanupassanti.

14. Idha pana<sup>7</sup> bhikkhave bhikkhu na<sup>8</sup> adhikarapiko<sup>8</sup> hoti adhikarapasamathassa vaṇṇavādi. Yam pi bhikkhave bhikkhu na<sup>9</sup> adhikarapiko<sup>9</sup> hoti adhikarapasamathassa vaṇṇavādi, ayam pi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekibhāvāya saṃvattati.

15. Puna ca paraṃ bhikkhave bhikkhu sikkhākāmo hoti sikkhāsamādānassa<sup>10</sup> vaṇṇavādi. Yam pi bhikkhave bhikkhu sikkhākāmo hoti sikkhāsamādānassa<sup>10</sup> vaṇṇavādi, ayam pi dhammo piyattāya . . .<sup>11</sup> ekibhāvāya saṃvattati.

16. Puna ca paraṃ bhikkhave bhikkhu appiccho hoti icchāvinayassa vaṇṇavādi. Yam pi bhikkhave bhikkhu appiccho hoti icchāvinayassa vaṇṇavādi, ayam pi dhammo . . .<sup>12</sup> ekibhāvāya saṃvattati.

17. Puna ca paraṃ bhikkhave bhikkhu akkodhano<sup>13</sup> hoti kodhavinayassa vaṇṇavādi. Yam pi bhikkhave bhikkhu akkodhano<sup>13</sup> hoti kodhavinayassa vaṇṇavādi, ayam pi dhammo . . . pe<sup>14</sup> . . . ekibhāvāya saṃvattati.

18. Puna ca paraṃ bhikkhave bhikkhu amakkhi hoti makkhavinayassa<sup>15</sup> vaṇṇavādi. Yam pi bhikkhave bhikkhu amakkhi hoti makkhavinayassa<sup>15</sup> vaṇṇavādi, ayam pi dhammo . . .<sup>16</sup> ekibhāvāya saṃvattati.

<sup>1</sup> M. Ph. sāth°    <sup>2</sup> M. Ph. T. M<sub>6</sub> ku°

<sup>3</sup> M<sub>6</sub> parijimheyyāni.    <sup>4</sup> M<sub>6</sub> keseyyāni.

<sup>5</sup> M<sub>6</sub> tam.    <sup>6</sup> S. neva.

<sup>7</sup> omitted by Ph.    <sup>8</sup> T. M<sub>6</sub>, M<sub>7</sub> nādhi°; T. °ṇi.

<sup>9</sup> T. M<sub>6</sub>, M<sub>7</sub> nādhi°; T. °yo; Ph. °ṇi.

<sup>10</sup> M. Ph. °kāmassa.    <sup>11</sup> M. Ph. S. in full.

<sup>12</sup> M. la; Ph. pa; S. pe.    <sup>13</sup> M. Ph. ako°

<sup>14</sup> M. la; Ph. pa.    <sup>15</sup> T. M<sub>6</sub>, M<sub>7</sub> makkhi°    <sup>16</sup> M. la; S. pe.

19. Puna ca paraṃ bhikkhave bhikkhu asaṭho<sup>1</sup> hoti sāṭheyyavinayassa<sup>2</sup> vaṇṇavādī. Yam pi bhikkhave bhikkhu asaṭho<sup>1</sup> hoti sāṭheyyavinayassa<sup>2</sup> vaṇṇavādī, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya saṃvattati.

20. Puna ca paraṃ bhikkhave bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya saṃvattati.

21. Puna ca paraṃ bhikkhave bhikkhu dhammānam nisāmakajātiyo<sup>4</sup> hoti dhammanisantiyā vaṇṇavādī. Yam pi bhikkhave bhikkhu dhammānam nisāmakajātiyo<sup>4</sup> hoti dhammanisantiyā vaṇṇavādī, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya saṃvattati.

22. Puna ca paraṃ bhikkhave bhikkhu paṭisallāno hoti paṭisallānassa vaṇṇavādī. Yam pi bhikkhave bhikkhu paṭisallāno hoti paṭisallānassa vaṇṇavādī, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya saṃvattati.

23. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārīnaṃ paṭisanthārako<sup>5</sup> hoti paṭisanthārakassa vaṇṇavādī. Yam pi bhikkhave bhikkhu sabrahmacārīnaṃ paṭisanthārako<sup>5</sup> hoti paṭisanthārakassa vaṇṇavādī, ayam pi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekibhāvāya saṃvattati.

24. Evarūpassa bhikkhave bhikkhuno kiñcāpi na evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyū' ti. Atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassanti.

25. Seyyathā pi bhikkhave bhaddassa assājāniyassa kiñcāpi na evaṃ icchā uppajjeyya 'aho vata maṃ manussū ājāniyatthāne<sup>6</sup> thaṭheyyuṃ<sup>7</sup> ājāniyabhojanaṃ ca bhojeyyūṃ ājāniyaparimajjanaṃ ca parimajjeyyū' ti. Atha kho naṃ manussū ājāniyatthāne<sup>8</sup> thaṭhenti ājāniyabhojanaṃ ca

<sup>1</sup> M. Ph. asatho.      <sup>2</sup> M. Ph. sātho

<sup>3</sup> M. la; S. pe.      <sup>4</sup> M. Ph. S. °ko.

<sup>5</sup> T. °no; M<sub>7</sub> °no and °ko.      <sup>6</sup> S. adds ca.

<sup>7</sup> S. thā°      <sup>8</sup> M. Ph. S. add ca.

bhojenti ājāṇiyaparimajjanaṃ ca parimajjanti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū manussā tāni sātheyyāni<sup>1</sup> kūṭheyyāni<sup>2</sup> jimheyyāni vaṇkeyyāni<sup>3</sup> pahīnāni samanupassanti. Evaṃ eva kho bhikkhave evarūpassa bhikkhuno kiñcāpi na<sup>4</sup> evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacāri sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyū' ti. Atha kho naṃ sabrahmacāri sakkaronti garukaronti mānenti pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacāri te pāpake akusale dhamme pahīne samanupassanti ti.

## LXXXVIII.

1. Yo so bhikkhave bhikkhu akkosakaparibhāsako<sup>5</sup> ariyupavādi sabrahmacāriṇaṃ, aṭṭhānaṃ etaṃ anavakāso<sup>6</sup>, yaṃ so<sup>7</sup> dasannaṃ vyasanānaṃ aññataraṃ<sup>8</sup> vyasanaṃ na<sup>9</sup> nigaccheyya. Katamesaṃ dasannaṃ?

2. Anadhigataṃ nādhigacchati<sup>10</sup>, adhigatā<sup>11</sup> parihāyati<sup>12</sup>, saddhammassa na vodāyati<sup>13</sup>, saddhammesu vā adhimāniko hoti, anabhirato<sup>14</sup> vā brahmacariyaṃ carati, aññataraṃ vā saṃkiliṭṭhaṃ upattim<sup>15</sup> apajjati, gāḥaṃ vā rogātāṅkaṃ phusati, ummādaṃ vā pāpupāti cittaṅkhepaṃ, sammūḷho kālaṃ karoti, kāyassa bhedaṃ parammaraṇā apāyaṃ duggaṭṭiṃ vinipātāṃ nirayaṃ upapajjati<sup>16</sup>.

Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyupavādi sabrahmacāriṇaṃ, aṭṭhānaṃ etaṃ anavakāso<sup>6</sup>, yaṃ so<sup>7</sup> imesaṃ dasannaṃ vyasanānaṃ aññataraṃ<sup>8</sup> vyasanaṃ na<sup>9</sup> nigaccheyya ti.

<sup>1</sup> M. Ph. sāth°      <sup>2</sup> M. Ph. T. M<sub>6</sub> ku°

<sup>3</sup> omitted by T.      <sup>4</sup> T. M<sub>6</sub> no.

<sup>5</sup> M<sub>6</sub> 'ko pari°; T. M<sub>7</sub> akkosaparibhāsako (T. °to).

<sup>6</sup> M. ava°      <sup>7</sup> omitted by M. Ph.

<sup>8</sup> M. S. aññataraññataraṃ.      <sup>9</sup> omitted by M. T. M<sub>6</sub> M<sub>7</sub>.

<sup>10</sup> T. °gacchanti; M<sub>6</sub> °gaccheyyāti.

<sup>11</sup> M. Ph. °taṃ.      <sup>12</sup> T. M<sub>6</sub> M<sub>7</sub> °yanti.

<sup>13</sup> M. Ph. M<sub>6</sub> M<sub>7</sub> S. °yanti; T. vodānanti.

<sup>14</sup> T. anadhirato.

<sup>15</sup> omitted by Ph.      <sup>16</sup> T. M<sub>6</sub> M<sub>7</sub> uppajjati.

## LXXXIX.

1. Atha kho Kokāliko<sup>1</sup> bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Kokāliko bhikkhu Bhagavantam etad avoca 'pāpicchā bhante Sāriputta-Moggallānā pāpikānaṃ icchānaṃ vasaṃ gatā' ti. 'Mā h'evaṃ Kokālika, mā<sup>2</sup> h'evaṃ<sup>3</sup> Kokālika<sup>4</sup>, pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. Dutiyam pi kho Kokāliko bhikkhu Bhagavantam etad avoca 'kiñcāpi me bhante Bhagavā saddhāyiko paccayiko, atha kho pāpicchā<sup>5</sup> va<sup>6</sup> Sāriputta-Moggallānā pāpikānaṃ icchānaṃ vasaṃ gatā' ti. 'Mā h'evaṃ Kokālika, mā h'evaṃ Kokālika, pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. Tatiyam pi kho Kokāliko bhikkhu Bhagavantam etad avoca '... pe<sup>7</sup> ... pesalā Sāriputta-Moggallānā' ti.

2. Atha kho Kokāliko bhikkhu utthāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Acirapakkan-tassa ca Kokālikassa bhikkhuno sāsapamattihi<sup>8</sup> pilakāhi<sup>9</sup> sabbo kāyo phuṭṭho<sup>10</sup> ahoṣi. Sāsapamattiyo hutvā kalāyamattiyo<sup>11</sup> ahesum. Kalāyamattiyo hutvā kolaṭṭhimattiyo ahesum. Kolaṭṭhimattiyo hutvā kolamattiyo ahesum. Kolamattiyo hutvā āmalakamattiyo<sup>12</sup> ahesum. Āmalakamattiyo<sup>13</sup> hutvā beluvasalāṭṭukamattiyo<sup>14</sup> ahesum. Beluvasalāṭṭukamattiyo<sup>15</sup> hutvā billamattiyo<sup>16</sup> ahesum. Billamattiyo hutvā pabhijjimsu.

<sup>1</sup> Ph. °yo *throughout*; T. M<sub>6</sub>. M<sub>7</sub> °ko *and* °yo.

<sup>2</sup> Ph. vadehi. <sup>3</sup> T. vā; *omitted by* Ph.

<sup>4</sup> M. Ph. S. *in full*. <sup>5</sup> T. M<sub>5</sub> °mattāhi.

<sup>6</sup> M<sub>6</sub>. M<sub>7</sub> pila°; T. pilikāhi; Ph. pilikāhi.

<sup>7</sup> S. phuṭṭho.

<sup>8</sup> M. Ph. kaḷ°; S. kaḷ°; M<sub>7</sub> kaḷ° *and* kāl°

<sup>9</sup> M. tiṇḍuka°

<sup>10</sup> S. ve°; M<sub>6</sub> °salāṭṭuka°; T. velusāṭṭuka°; M. peḷuvasalāruka°; Ph. tiṇḍuka°

<sup>11</sup> S. villa°; M. bila°; Ph. beḷu°; M<sub>6</sub> bilāla°

Pubbañ ca lohitañ ca paggharimsu<sup>1</sup>. Svāssudam<sup>2</sup> kadālipattesu<sup>3</sup> seti<sup>4</sup> maccho va visagilito<sup>5</sup>.

3. Atha kho Tuduppacceka<sup>6</sup>brahmā<sup>6</sup> yena Kokāliko bhikkhu ten' upasaṅkami, upasaṅkamitvā vehāse thatvā Kokālikam bhikkhum etad avoca 'pasādehi Kokālika Sāriputta-Moggallānesu cittam, pesalā Sāriputta-Moggallānā' ti. 'Ko 'si tvaṃ āvuso' ti? 'Ahaṃ Tuduppacceka<sup>6</sup>brahmā' ti. 'Nanu tvaṃ āvuso Bhagavatā anāgāmi vyākato<sup>7</sup>, atha kiñcarahi<sup>8</sup> idhāgato, passa<sup>9</sup> yāva<sup>10</sup> te idam aparaddhan' ti. Atha kho Tuduppacceka<sup>6</sup>brahmā Kokālikam bhikkhum gāthāya ajjhabhāsi:

Purisassa hi jātassa kuthāri<sup>11</sup> jāyate mukhe  
yāya chindati<sup>12</sup> attānam bālo dubbhāsitaṃ bhaṇam.  
Yo nindiyam pasamsati  
tam vā nindati yo pasamsiyo  
vicināti mukhena so kalim<sup>13</sup>  
kalinā<sup>14</sup> tena sukham na vindati.  
Appamatto<sup>15</sup> ayam kali  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayam eva mahattaro<sup>16</sup> kali  
yo sugatesu<sup>17</sup> manam padosaye<sup>18</sup>.  
Satam sahassānam nirabbudānam  
chattimsati<sup>19</sup> pañca<sup>20</sup> ca<sup>20</sup> abbudāni<sup>21</sup>  
yam ariyagarahi<sup>22</sup> nirayam upeti  
vācam manañ<sup>23</sup> ca<sup>23</sup> paṇidhāya<sup>24</sup> pāpakan ti.

<sup>1</sup> Ph. pagghari. <sup>2</sup> Ph. svassudam; M<sub>6</sub>, M<sub>7</sub> sossudam.

<sup>3</sup> M. kaddali<sup>o</sup> <sup>4</sup> T. so. <sup>5</sup> T. M<sub>6</sub>, M<sub>7</sub>, S. 'kalikato.

<sup>6</sup> S. Tudi pa<sup>o</sup>; M. Ph. Turi pa<sup>o</sup> throughout.

<sup>7</sup> T. vya<sup>o</sup> <sup>8</sup> T. 'rah'. <sup>9</sup> omitted by Ph.

<sup>10</sup> M. Ph. S. yāvañ ca; M<sub>7</sub> yāva va.

<sup>11</sup> Ph. M<sub>7</sub>, S. 'ri; M. Ph. S. kudh<sup>o</sup>

<sup>12</sup> T. pandati; M<sub>7</sub> nāti. <sup>13</sup> T. M<sub>7</sub> Kokālikam.

<sup>14</sup> T. kali. <sup>15</sup> M. 'mattako; M<sub>6</sub> has a blunder.

<sup>16</sup> T. mantataro. <sup>17</sup> T. 'tisū.

<sup>18</sup> M<sub>7</sub> padesaye; M. Ph. padūsaye.

<sup>19</sup> S. chattimsa, but adds ca; M<sub>6</sub> chattim.

<sup>20</sup> T. paccamam. <sup>21</sup> T. M<sub>7</sub> 'dā. <sup>22</sup> M. M<sub>6</sub> 'hi.

<sup>23</sup> omitted by M<sub>6</sub>. <sup>24</sup> T. M<sub>6</sub>, M<sub>7</sub> pan<sup>o</sup>

4. Atha kho Kokāliko bhikkhu ten' evābādhenā kalam akāsi. Kālakato ca Kokāliko bhikkhu padumanirayaṃ<sup>1</sup> upapajjati<sup>2</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>3</sup>. Atha kho Brahmā Sahampati abhikkantāya rattiyaṃ abhikkantavaṇṇo<sup>4</sup> kevalakappaṃ Jetavanam obhāsetvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ t̥hito kho Brahmā Sahampati Bhagavantam etad avoca 'Kokāliko bhante bhikkhu kālakato, kālakato ca bhante Kokāliko bhikkhu padumanirayaṃ<sup>5</sup> upapanno<sup>6</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>7</sup> ti. Idam avoca Brahmā Sahampati, idam vatvā Bhagavantam abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi.

5. Atha kho Bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi: Imam bhikkhave rattim Brahmā Sahampati abhikkantāya rattiyaṃ abhikkantavaṇṇo<sup>8</sup> kevalakappaṃ Jetavanam obhāsetvā yenaṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ t̥hito kho bhikkhave Brahmā Sahampati maṃ etad avoca 'Kokāliko bhante bhikkhu kālakato, kālakato ca bhante Kokāliko bhikkhu padumanirayaṃ upapanno<sup>9</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>10</sup> ti. Idam avoca bhikkhave Brahmā Sahampati, idam vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi ti.

6. Evam vutte aññataro bhikkhu Bhagavantam etad avoca 'kiva<sup>11</sup> dīghaṃ<sup>12</sup> nu kho bhante padumaniraye<sup>13</sup> āyuppaṃāṇaṃ' ti? 'Dīghaṃ kho bhikkhu padumaniraye<sup>14</sup> āyuppaṃāṇaṃ, taṃ<sup>15</sup> na<sup>16</sup> sukaraṃ saṃkhātun' ettakāni

<sup>1</sup> M. Ph. padumaṃ ni°

<sup>2</sup> Ph. S. uppajjati; T. M<sub>6</sub>. M<sub>7</sub>, uppajji.

<sup>3</sup> Ph. S. āghā° <sup>4</sup> M. M<sub>6</sub> °vaṇṇā; T. M<sub>7</sub>, °vaṇṇa.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>, uppanno.

<sup>6</sup> M. Ph. T. M<sub>6</sub> °vaṇṇā; M<sub>7</sub>, °vaṇṇa.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>, uppanno. <sup>8</sup> S. āghā° always.

<sup>9</sup> T. kivañ ca; M. kimva; Ph. kim; M<sub>6</sub> kidiso.

<sup>10</sup> Ph. ciraṃ; omitted by M<sub>6</sub>. <sup>11</sup> M. padume ni°

<sup>12</sup> M. puts taṃ after na. <sup>13</sup> omitted by T.



vassāni<sup>1</sup> ti iti<sup>2</sup> vā «ettakāni vassasatāni» ti iti<sup>2</sup> vā «ettakāni vassasahassāni» ti iti<sup>2</sup> vā «ettakāni vassasatasahassāni» ti iti<sup>2</sup> vā<sup>3</sup> ti. 'Sakkā pana bhante upamā kātun' ti? 'Sakkā bhikkhū' ti. Bhagavā avoca: —

Seyyathā pi bhikkhu visatikhāriko Kosalako tilavāho, tato<sup>2</sup> puriso vassasatassa<sup>3</sup> vassasatassa<sup>3</sup> accayena<sup>4</sup> ekam ekam tilam uddhareyya. Khippataram kho so bhikkhu visatikhāriko Kosalako tilavāho<sup>5</sup> iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, na<sup>6</sup> tveva<sup>6</sup> eko abbudo nirayo. Seyyathā pi bhikkhu visati abbudā nirayā<sup>7</sup>, evam eko<sup>8</sup> nirabbudo nirayo. Seyyathā pi bhikkhu visati nirabbudā nirayā, evam eko ababo<sup>9</sup> nirayo<sup>10</sup>. Seyyathā pi bhikkhu visati ababā<sup>11</sup> nirayā, evam eko ahaho<sup>12</sup> nirayo. Seyyathā pi bhikkhu visati ahahā nirayā, evam eko aṭaṭo nirayo. Seyyathā pi bhikkhu visati aṭaṭā nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu visati kumudā nirayā, evam eko sogandhiko nirayo. Seyyathā pi bhikkhu visati sogandhikā nirayā, evam eko uppalako<sup>13</sup> nirayo. Seyyathā pi bhikkhu uppalakā<sup>14</sup> nirayā, evam eko puṇḍariko nirayo. Seyyathā pi bhikkhu visati puṇḍarikā nirayā, evam eko padumo nirayo. Padumaṃ kho pana bhikkhu nirayaṃ Kokālika bhikkhu upapanno<sup>15</sup> Sāriputta-Moggallānesu cittam āghātetvā ti.

Idam avoca Bhagavā, idam vatvāna<sup>16</sup> Sugato athāparam etad avoca Satthā:

<sup>1</sup> omitted by M. Ph. S.      <sup>2</sup> T. ti te.

<sup>3</sup> M<sub>6</sub> vassasatassa vassasahassa; M<sub>7</sub> vassasatasahassa vassasatasahassa (sic); S. vassasatasahassassa.

<sup>4</sup> S. pacc°      <sup>5</sup> T. adds ti.      <sup>6</sup> omitted by M<sub>7</sub>.

<sup>7</sup> Ph. °yo.      <sup>8</sup> T. M<sub>6</sub>, M<sub>7</sub> eva kho throughout.

<sup>9</sup> M<sub>6</sub>, M<sub>7</sub>, S. ababbo; T. abbudo.

<sup>10</sup> T. adds Seyyathā pi bh° vī° abbudā ni°, evam eva kho abbudo ni°

<sup>11</sup> S. ababbā; T. abbudā.

<sup>12</sup> T. M<sub>6</sub>, M<sub>7</sub> abhabbo.

<sup>13</sup> S. uppalo.      <sup>14</sup> S. uppalā.

<sup>15</sup> T. M<sub>6</sub>, M<sub>7</sub> uppanno.

<sup>16</sup> M. vatvā ca; T. M<sub>6</sub>, M<sub>7</sub> vatvā.

Purisassa hi jātassa kuthāri<sup>1</sup> jāyate mukhe  
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ.  
Yo nindiyaṃ pasamsati  
taṃ vā nindati yo pasamsiya  
vicināti mukhena so kalin  
kalinā<sup>2</sup> tena<sup>2</sup> sukhaṃ na<sup>3</sup> vindati.  
Appamatto<sup>4</sup> ayaṃ kali  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayaṃ eva mahattaro<sup>5</sup> kali  
yo sugatesu manāṃ padosaye<sup>6</sup>.  
Sataṃ sahaṣṣānaṃ nirabbudānaṃ  
chattimsati<sup>7</sup> pañca ca<sup>8</sup> abbudāni  
yaṃ ariyagaraḥi<sup>9</sup> nirayaṃ upeti<sup>10</sup>  
vācaṃ manaṃ ca papidhāya<sup>11</sup> pāpakaṇṇaṃ ti.

## XC.

1. Atha kho āyasmā Sāriputto yena Bhagavā ten' upa-  
saṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-  
antaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ  
Sāriputtaṃ Bhagavā etad avoca: Kati nu kho Sāriputta  
khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato  
khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me  
āsavā' ti? Dasa bhante khīṇāsavassa bhikkhuno balāni,  
yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ  
khayam paṭijānāti 'khīṇā me āsavā' ti. Katamāni dasa?

2. Idha bhante khīṇāsavassa bhikkhuno aniccato sabbe  
saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti.

<sup>1</sup> M<sub>7</sub>. S. °ri; M. Ph. S. kudh°

<sup>2</sup> T. kalina ni; M<sub>7</sub> kalina nu (sic).

<sup>3</sup> omitted by T. <sup>4</sup> M. °ttako. <sup>5</sup> T. mahantataro.

<sup>6</sup> M. Ph. padūsaye; M<sub>6</sub>. M<sub>7</sub> padesaye.

<sup>7</sup> S. chattimsa ca. <sup>8</sup> omitted by M<sub>6</sub>.

<sup>9</sup> M. T. M<sub>6</sub> °hi. <sup>10</sup> T. upadapeti.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> pan°

Yam pi bhante khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

3. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno aṅgārakūsupamā kāma<sup>1</sup> yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yam pi bhante khīṇāsavassa bhikkhuno aṅgārakūsupamā kāma<sup>2</sup> yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

4. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ<sup>3</sup> vivekapabbhāraṃ vivekaṭṭhaṃ<sup>4</sup> nekkhammābhiraṭaṃ<sup>5</sup> vyantibhūtaṃ<sup>6</sup> sabbaso āsavatṭhāniyehi dhammehi. Yam pi bhante khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ<sup>3</sup> vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhiraṭaṃ<sup>5</sup> vyantibhūtaṃ<sup>6</sup> sabbaso āsavatṭhāniyehi dhammehi, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

5. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā. Yam pi bhante khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

6. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno cattāro sammappadhānā bhāvitā honti subhāvitā . . . pe<sup>7</sup> . . . cattāro iddhippādā bhāvitā honti subhāvitā . . .<sup>8</sup> pañc' indriyāni bhāvitāni<sup>9</sup> honti<sup>9</sup> subhāvitāni<sup>9</sup> . . . pañca balāni

<sup>1</sup> omitted by T.    <sup>2</sup> omitted by T. M.

<sup>3</sup> Ph. T. M. M. °ponaṃ.    <sup>4</sup> M. Ph. sakatṭhāne.

<sup>5</sup> M. Ph. nikkhamā<sup>9</sup>    <sup>6</sup> S. °tr

<sup>7</sup> M. la; Ph. pa; omitted by S.    <sup>8</sup> M. la; Ph. pa.

<sup>9</sup> omitted by M. Ph. S.

bhāvitāni honti subbhāvitāni . . . satta bojjhaṅgā bhāvitā honti subbhāvitā . . . ariyo aṭṭhaṅgiko maggo bhāvito hoti subbhāvito. Yam pi bhante khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subbhāvito, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

Imāni kho bhante dasa khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

Theravaggo<sup>1</sup> navamo<sup>2</sup>.

Tatr'<sup>3</sup> uddānaṃ:

Bāhuno<sup>4</sup> c' Ānando ca<sup>5</sup> Puṇṇiyo ca<sup>5</sup> vyākaraṇaṃ<sup>6</sup>

Katthi<sup>7</sup> aññādhikaraṇaṃ<sup>8</sup> Kokāliko ca balāni cā<sup>9</sup> ti.

## XCI.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārame. Atha kho Anāthapiṇḍiko gahapati yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ Bhagavā etad avoca: —

<sup>1</sup> Ph. T. M., Vaggo; M<sub>6</sub> 'Tass' uddānaṃ, then Vaggo.

<sup>2</sup> M. Ph. S. catuttho.

<sup>3</sup> S. tass'; is missing in Ph. T. M<sub>6</sub> M<sub>7</sub>; the udd° itself also in Ph. T. M<sub>7</sub>.

<sup>4</sup> S. Vāhuno; M. Vahanānanda instead of Bā° c' A°; M<sub>6</sub> Pahānaṃ A°

<sup>5</sup> omitted by M. M<sub>6</sub>; M<sub>6</sub> has Purāṇiyo Moggallānatthera-munena pañcamam for the first line instead of Puṇṇiyo and so on.

<sup>6</sup> M. 'karaṇaṃ.

<sup>7</sup> M. katti; M<sub>6</sub> has for this line Kassapa kālabhikkhu vyasanaṃ Kokāliyaṃ balena te dasā ti.

<sup>8</sup> M. has māniko na piyakkosa Kokāli khīṇāsavabaleṇa cā ti.

<sup>9</sup> S. ca (without ti).

2. Dasa yime gahapati kāmabhogī<sup>1</sup> santo saṃvijjamaṇā lokasmiṃ. Katame dasa?

3. Idha gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti pineti<sup>2</sup>, na saṃvibhajati na puññāni karoti.

4. Idha pana gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pineti, na saṃvibhajati na puññāni karoti.

5. Idha<sup>3</sup> pana gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pineti, saṃvibhajati puññāni karoti.

6. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhhammena bhoge pariyesitvā sāhasena pi asāhasena pi na attānaṃ sukheti pineti, na saṃvibhajati na puññāni karoti.

7. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pineti, na saṃvibhajati na puññāni karoti.

8. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pineti, saṃvibhajati puññāni karoti.

9. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti pineti, na saṃvibhajati na puññāni karoti.

10. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā

<sup>1</sup> S. °bhogino.

<sup>2</sup> M. Ph. S. pi° throughout; T. M., pi° and pi°

<sup>3</sup> M. omits this sentence.

asāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

11. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge gadhito<sup>1</sup> mucchito<sup>2</sup> ajjhāpanno anādinavadassāvi anissaraṇapaṇño paribhuñjati.

12. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te<sup>3</sup> ca bhoge agadhito<sup>1</sup> amucchito anajjhāpanno ādinavadassāvi nissaraṇapaṇño paribhuñjati.

13. Tatra gahapati yvāyaṃ<sup>4</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī tihi<sup>5</sup> ṭhānehi gārayho. Adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, na attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena gārayho, na saṃvibhajati na puññāni karoti ti iminā tatiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi tihi ṭhānehi gārayho.

14. Tatra gahapati yvāyaṃ<sup>6</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvihi ṭhānehi gārayho, ekena ṭhānena pāsāṃso. Adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, attānaṃ sukheti pīneti ti iminā ekena ṭhānena pāsāṃso, na saṃvibhajati na puññāni karoti ti iminā dutiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi dvihi ṭhānehi gārayho, iminā ekena ṭhānena pāsāṃso.

<sup>1</sup> T. M, adhigato; M<sub>6</sub> agathito.

<sup>2</sup> M. 'nchito throughout. <sup>3</sup> T. no.

<sup>4</sup> M<sub>6</sub> yo 'yaṃ; M<sub>7</sub> 'vāyaṃ.

<sup>5</sup> T. M<sub>6</sub> M<sub>7</sub> imehi tihi.

<sup>6</sup> T. M<sub>6</sub> M<sub>7</sub> yo 'yaṃ.

15. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pineti, saṃvibhajati puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena gārayho, dvihi ṭhānehi pāsāṃso. Adhammena bhoge pariyesati sāhasenā ti iminā ekena ṭhānena gārayho, attānaṃ sukheti pineti ti iminā paṭhamena ṭhānena pāsāṃso, saṃvibhajati puññāni karoti ti iminā dutiyena ṭhānena pāsāṃso.

Ayaṃ gahapati kāmabhogī iminā ekena ṭhānena gārayho, imehi dvihi ṭhānehi pāsāṃso.

16. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena<sup>2</sup> pi<sup>3</sup> na attānaṃ sukheti pineti<sup>3</sup>, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena pāsāṃso, tihi ṭhānehi gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā ekena ṭhānena pāsāṃso, adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, na attānaṃ sukheti pineti<sup>3</sup> ti iminā dutiyena ṭhānena gārayho, na saṃvibhajati na puññāni karoti ti iminā tatiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī iminā ekena<sup>4</sup> ṭhānena pāsāṃso, imehi tihi ṭhānehi gārayho.

17. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pineti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvihi ṭhānehi pāsāṃso<sup>5</sup>, dvihi<sup>5</sup> ṭhānehi<sup>5</sup> gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsāṃso, adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho<sup>6</sup>, attānaṃ sukheti pineti ti iminā dutiyena ṭhānena pāsāṃso, na saṃvibhajati na puññāni karoti ti iminā dutiyena ṭhānena gārayho.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ. <sup>2</sup> omitted by T. <sup>3</sup> M. na pi<sup>o</sup>

<sup>4</sup> S. paṭhamena. <sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> T. pāsāṃso.

Ayaṃ gahapati kāmabhogī imehi dvīhi tñānehi pāsāṃso, imehi dvīhi tñānehi gārayho.

18. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti: ayaṃ gahapati kāmabhogī tihi tñānehi pāsāṃso, ekena tñānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena tñānena pāsāṃso, adhammena bhoge pariyesati sāhasenā ti iminā ekena tñānena gārayho, attānaṃ sukheti pīneti ti iminā dutiyena tñānena pāsāṃso, saṃvibhajati puññāni karoti ti iminā tatiyena tñānena pāsāṃso.

Ayaṃ gahapati kāmabhogī imehi tihi tñānehi pāsāṃso, iminā<sup>2</sup> ekena<sup>2</sup> tñānena<sup>2</sup> gārayho<sup>2</sup>.

19. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na<sup>3</sup> attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī ekena tñānena pāsāṃso, dvīhi tñānehi gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā ekena tñānena pāsāṃso, na attānaṃ sukheti pīneti<sup>4</sup> ti iminā paṭhamena tñānena gārayho, na saṃvibhajati na puññāni karoti ti iminā dutiyena tñānena gārayho.

Ayaṃ gahapati kāmabhogī iminā ekena tñānena pāsāṃso, imehi dvīhi tñānehi gārayho.

20. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvīhi tñānehi pāsāṃso, ekena tñānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena tñānena pāsāṃso, attānaṃ sukheti pīneti ti iminā dutiyena tñānena pāsāṃso, na saṃvibhajati na puññāni karoti ti iminā ekena tñānena gārayho.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yam. <sup>2</sup> omitted by Ph.

<sup>3</sup> omitted by M<sub>6</sub>. <sup>4</sup> M. na pi<sup>o</sup>



Ayaṃ gahapati kāmabhogī imehi dvihi tñānehi pāsāṃso, iminā ekena tñānena gārayho.

21. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge gadhito<sup>2</sup> mucchito ajjhāpanno anādinavadassāvi anissaraṇapaṇño paribhuñjati: ayaṃ gahapati kāmabhogī tihi tñānehi pāsāṃso, ekena tñānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena tñānena pāsāṃso, attānaṃ sukheti pīneti ti iminā dutiyena tñānena pāsāṃso, saṃvibhajati puññāni karoti ti iminā tatiyena tñānena pāsāṃso, te ca bhoge gadhito mucchito ajjhāpanno anādinavadassāvi anissaraṇapaṇño paribhuñjati ti iminā ekena tñānena gārayho.

Ayaṃ gahapati kāmabhogī imehi tihi tñānehi pāsāṃso, iminā ekena tñānena gārayho.

22. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito amucchito ajjhāpanno ādinavadassāvi nissaraṇapaṇño paribhuñjati: ayaṃ gahapati kāmabhogī catūhi tñānehi pāsāṃso. Dhammena bhoge pariyesati asāhasenā<sup>3</sup> ti iminā paṭhamena tñānena pāsāṃso, attānaṃ sukheti pīneti ti iminā dutiyena tñānena pāsāṃso, saṃvibhajati puññāni karoti ti iminā tatiyena tñānena pāsāṃso, te ca bhoge agadhito amucchito anajjhāpanno ādinavadassāvi nissaraṇapaṇño paribhuñjati<sup>4</sup> ti iminā catutthena tñānena pāsāṃso.

Ayaṃ gahapati kāmabhogī imehi catūhi tñānehi pāsāṃso.

Ime kho gahapati dasa kāmabhogī<sup>5</sup> santo saṃvijjamaṇā lokasminṃ.

23. Imesaṃ kho gahapati dasannaṃ kāmabhogināṃ yvāyaṃ<sup>6</sup> kāmabhogī dhammena bhoge pariyesati asāhasena,

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ. <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> gathito throughout.

<sup>3</sup> T. 'na, then attānaṃ sukheti pīneti, saṃvi<sup>o</sup> puññāni karoti, te ca.

<sup>4</sup> T. 'ti: ayaṃ, as before, and then as is given in our text.

<sup>5</sup> S. 'bhogino. <sup>6</sup> M<sub>6</sub> yo cāyaṃ; M<sub>7</sub> 'vāyaṃ.

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pineti, saṃvibhajati puññāni karoti, te ca bhoge agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapaṇño paribhuñjati: ayaṃ imesaṃ dasannaṃ kāmabhoginaṃ aggo ca seṭṭho ca pāmokkho<sup>1</sup> ca<sup>2</sup> uttamo ca pavaro ca.

Seyyathā pi gahapati gavā khīraṃ<sup>3</sup> khīramhā dadhi dadhimhā navanītaṃ navanītamhā sappi sappimhā sappi-maṇḍo tattha aggaṃ akkhāyati, evaṃ eva kho gahapati imesaṃ dasannaṃ kāmabhoginaṃ yvāyaṃ<sup>4</sup> kāmabhogi dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pineti, saṃvibhajati puññāni karoti, te ca bhoge agadhito<sup>5</sup> amucchito anajjhāpanno ādinavadassāvī nissaraṇapaṇño paribhuñjati: ayaṃ imesaṃ dasannaṃ kāmabhoginaṃ aggo ca seṭṭho ca pāmokkho<sup>6</sup> ca uttamo ca pavaro cā ti.

## XCII.

1. Atha kho Anāthapiṇḍiko gahapati yena Bhagavā . . . pe<sup>6</sup> . . . Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ Bhagavā etad avoca: —

2. Yato kho gahapati ariyasāvakassa pañca bhayāni verāni vūpasantāni honti<sup>7</sup>, catūhi sotāpattiyaṅgehi samannāgato hoti, ariyo c'assa nāyo paññāya sudiṭṭho hoti suppaṭi-viddho, so ākaṅkhamāno attanā<sup>8</sup> 'va<sup>9</sup> attānaṃ vyākareyya<sup>10</sup> 'khīṇanirayo 'mhi khīṇatiracchānayo<sup>11</sup> khīṇapettivisa<sup>12</sup> khīṇāpāyaduggativinipāto, sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano<sup>13</sup> ti. Katamaṇi pañca bhayāni verāni vūpasantāni honti?

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> makkho ca; *omitted by T.*

<sup>2</sup> *omitted by Ph. M<sub>6</sub>.* <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> agathito. <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> makkho.

<sup>6</sup> M. Ph. S. *in full.* <sup>7</sup> *omitted by M. Ph.*

<sup>8</sup> *omitted by T. M<sub>7</sub>.* <sup>9</sup> T. vya<sup>o</sup>

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> 'yoniyo; M. Ph. 'yoni 'mhi.

<sup>11</sup> M. Ph. S. 'pitti<sup>o</sup>; M. Ph. 'yo 'mhi.

<sup>12</sup> T. sambodha<sup>o</sup>

3. Yaṃ gahapati pāṇātipāti pāṇātipātapaccayā dīṭṭhadhammikam pi bhayaṃ veram pasavati, samparāyikam pi bhayaṃ veram pasavati, cetasikam pi dukkham domanassam paṭisaṃvedeti; pāṇātipātā paṭivirato neva dīṭṭhadhammikam bhayaṃ veram pasavati, na samparāyikam bhayaṃ veram pasavati, na cetasikam dukkham domanassam paṭisaṃvedeti. Pāṇātipātā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.

4. Yaṃ gahapati adinnādāyī . . . pe<sup>1</sup> . . . kamesu micchācārī . . . musāvādī . . .<sup>2</sup> surāmerayamajjapamādatṭhāyī surāmerayamajjapamādatṭhānapaccayā dīṭṭhadhammikam pi bhayaṃ veram pasavati, samparāyikam pi bhayaṃ veram pasavati, cetasikam pi dukkham domanassam paṭisaṃvedeti; surāmerayamajjapamādatṭhānā paṭivirato neva dīṭṭhadhammikam bhayaṃ veram pasavati, na samparāyikam bhayaṃ veram pasavati, na cetasikam dukkham domanassam paṭisaṃvedeti. Surāmerayamajjapamādatṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.

Imāni pañca bhayāni verāni vūpasantāni honti. Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

5. Idha gahapati ariyasāvako buddhe aveccappasādena samannāgato hoti 'iti pi so Bhagavā araham'<sup>3</sup> sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Dhamme aveccappasādena samannāgato hoti 'svākkhāto Bhagavatā dhammo sandīṭṭhiko akaliko ehipassiko opanayiko<sup>4</sup> paccattaṃ veditabbo viññūhī' ti. Saṅghe aveccappasādena samannāgato hoti 'supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmicipaṭipanno Bhagavato sāvakasaṅgho, yad idaṃ cattāri purisayugāni, atṭha purisapuggalā, esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puñña-kkhettaṃ lokassā' ti. Ariyakantehi sīlehi samannāgato

<sup>1</sup> omitted by M. Ph. S.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> insert Yaṃ gahapati.

<sup>3</sup> M. la; Ph. pa 1 buddho. <sup>4</sup> M. Ph. opaneyiko.

hoti akhaṇḍehi acchiddehi asabalehi<sup>1</sup> akammāsehi bhujissehi<sup>2</sup> viññūppasatthehi<sup>3</sup> aparāmatthehi samādhisaṃvattanikehi.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti. Katamo c'assa ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho?

6. Idha gahapati ariyasāvako iti paṭisañcikkhati: Iti imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati. Yad idaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho<sup>4</sup>, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti, ayaṃ c'assa<sup>5</sup> ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho.

Yato kho gahapati ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayaṃ<sup>6</sup> c'assa<sup>6</sup> ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho, so<sup>7</sup> ākaṅkhamāno attanā<sup>8</sup> 'va attānaṃ vyākareyya<sup>8</sup> 'khiṇanirayo<sup>9</sup> 'mhi khiṇatiracchānāyoni<sup>10</sup> khiṇapettivisa<sup>10</sup> khiṇāpāyaduggativinipāto, sotāpanno<sup>10</sup> 'ham asmi avinipātadhammo niyato sambodhiparāyano<sup>10</sup> ti.

<sup>1</sup> T. dasabalehi. <sup>2</sup> S. bhujjō; T. M<sub>6</sub>. M<sub>7</sub>. bhuñjō.

<sup>3</sup> M. Ph. S. 'pasatthehi. <sup>4</sup> M. continues: pa | Evam.

<sup>5</sup> M<sub>6</sub> tassa. <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>. ayam assa. <sup>7</sup> T. M<sub>6</sub> yo.

<sup>8</sup> T. vya<sup>9</sup> <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub>. yoniyo; M. Ph. 'yoni 'mhi.

<sup>10</sup> M. Ph. S. 'pitti<sup>10</sup>; M. Ph. 'yo 'mhi.

## XCIII.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Atha kho Anāthapiṇḍiko gahapati divādivassa Sāvatthiyā nikkhami Bhagavantam dassanāya. Atha kho Anāthapiṇḍikassa gahapatissa etad ahoṣi 'akālo kho tvaṃ Bhagavantam dassanāya, paṭisallino Bhagavā, manobhāvanīyaṇam<sup>1</sup> pi<sup>1</sup> bhikkhūnaṃ akālo dassanāya, paṭisallinā manobhāvanīyā bhikkhū, yaṃ nūnāhaṃ yena aññatitthiyaṇaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyaṃ' ti. Atha kho Anāthapiṇḍiko gahapati yena aññatitthiyaṇaṃ paribbājakānaṃ ārāmo ten' upasaṅkami.

2. Tena kho pana samayena aññatitthiyā paribbājakā saṅgama samāgama<sup>2</sup> unnādino uccāsaddā mahāsaddā anekavihitaṃ tiracchānakathaṃ kathentā nisinnā honti. Addasamsu<sup>3</sup> kho te aññatitthiyā paribbājakā Anāthapiṇḍikaṃ gahapatiṃ dūrato 'va āgacchantam, disvāna<sup>4</sup> aññamaññaṃ saṅthāpesuṃ<sup>5</sup>: 'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Anāthapiṇḍiko gahapati āgacchati samaṇassa Gotamassa sāvako<sup>6</sup>. Yāvataṃ kho pana samaṇassa Gotamassa sāvakaṃ gilī odātavasana<sup>7</sup> Sāvatthiyaṃ paṭivasanti<sup>8</sup>, ayaṃ tesam aññataro Anāthapiṇḍiko gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinitā appasaddassa vaṇṇavādino, app eva nāma appasaddam paṇisaṃ viditvā upasaṅkamitabbam maññeyyā' ti. Atha kho te paribbājakā tūhi ahesuṃ.

3. Atha kho Anāthapiṇḍiko gahapati yena te paribbājakā ten' upasaṅkami, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi, sammodaniyaṃ kathaṃ

<sup>1</sup> T. no bhāvanīyaṃ hi. <sup>2</sup> M. sammā°

<sup>3</sup> Ph. M., addassamsu. <sup>4</sup> M. Ph. T. M<sub>6</sub>. M., disvā.

<sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. saṅtha°

<sup>6</sup> M<sub>5</sub> °kā, then ni odātavasanaṃ sā hi paribbājakehi saddhiṃ as in § 3, omitting all the rest.

<sup>7</sup> T. odātādavasaṇā. <sup>8</sup> T. M<sub>7</sub> pavisenti.

sārāṇīyaṃ<sup>1</sup> vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ te<sup>2</sup> paribbājakaṃ etad avocaṃ 'vadehi gahapati kimditṭhiko samaṇo Gotamo' ti. 'Na kho ahaṃ bhante Bhagavato sabbam ditṭhiṃ jānāmi' ti. 'Iti<sup>3</sup> kira tvam gahapati na samaṇassa Gotamassa sabbam ditṭhiṃ jānāsi, vadehi gahapati kimditṭhika bhikkhū' ti. 'Bhikkhūnaṃ pi kho ahaṃ bhante na sabbam ditṭhiṃ jānāmi' ti. 'Iti kira tvam gahapati na samaṇassa Gotamassa sabbam ditṭhiṃ jānāsi, na pi bhikkhūnaṃ sabbam ditṭhiṃ jānāsi, vadehi gahapati kimditṭhiko 'si tuvaṃ'<sup>4</sup> ti. 'Etaṃ kho bhante amhehi na dukkaraṃ vyākātūṃ<sup>5</sup> yampditṭhikā mayan ti, iṅha tāva āyasmanto<sup>6</sup> yathā sakāni ditṭhigatāni vyākarentu<sup>5</sup>, pacchā p'etaṃ<sup>7</sup> amhehi no dukkaraṃ bhavissati vyākātūṃ<sup>5</sup> yampditṭhikā mayan' ti.

4. Evaṃ vutte aññataro paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca 'sassato loko, idam eva saccam, mogham aññaṃ ti evampditṭhiko<sup>8</sup> ahaṃ gahapati' ti. Aññataro pi kho paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca 'asassato loko, idam eva saccam, mogham aññaṃ ti evampditṭhiko ahaṃ gahapati' ti. Aññataro pi kho paribbājako Anāthapiṇḍikaṃ gahapatiṃ etad avoca 'antavā loko . . .<sup>9</sup> anantavā<sup>10</sup> loko<sup>10</sup> . . . tam jivam tam sarīraṃ . . . aññaṃ jivam aññaṃ sarīraṃ . . . hoti Tathāgato parammarapaṇā . . . na<sup>10</sup> hoti<sup>10</sup> Tathāgato<sup>10</sup> parammarapaṇā . . . hoti ca na ca<sup>11</sup> hoti Tathāgato parammarapaṇā . . . neva hoti na na hoti Tathāgato parammarapaṇā, idam eva saccam, mogham aññaṃ ti evampditṭhiko ahaṃ gahapati' ti.

5. Evaṃ vutte Anāthapiṇḍiko gahapati te paribbājake etad avoca: —

Yvāyaṃ<sup>12</sup> bhante āyasmā evam āha 'sassato loko, idam eva saccam, mogham aññaṃ ti evampditṭhiko ahaṃ

<sup>1</sup> M. Ph. sārā<sup>o</sup>      <sup>2</sup> S. adds aññatittīyā.

<sup>3</sup> S. idāni.      <sup>4</sup> T. M<sub>6</sub>, M<sub>7</sub> tvaṃ.

<sup>5</sup> T. vya<sup>o</sup>      <sup>6</sup> T. M<sub>6</sub>, M<sub>7</sub> add 'va.

<sup>7</sup> M<sub>6</sub> tam.      <sup>8</sup> T. M<sub>7</sub> evampvādiko; M<sub>6</sub> evampvādītṭhiko.

<sup>9</sup> M. pa.      <sup>10</sup> omitted by T.

<sup>11</sup> omitted by Ph. M<sub>7</sub>.      <sup>12</sup> T. M<sub>7</sub> yo 'yam; M<sub>6</sub> yāyaṃ.

gahapati' ti, imassa<sup>1</sup> ayam<sup>2</sup> āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā samkhata cetaṇitā<sup>3</sup> paṭicca-samuppannā<sup>3</sup>; yaṃ kho pana kiñci bhūtaṃ samkhataṃ cetaṇitaṃ paṭiccasamuppannaṃ, tad aniccaṃ, yad<sup>4</sup> aniccaṃ<sup>4</sup>, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva<sup>5</sup> so<sup>5</sup> āyasmā allino, tad eva so āyasmā ajjhūpagato. Yo p'āyaṃ bhante āyasmā evaṃ āha 'asassato loko, idam eva saccam, mogham aññan ti evampiṭṭhiko ahaṃ gahapati' ti, imassa pi ayam āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā samkhata cetaṇitā paṭiccasamuppannā; yaṃ kho pana kiñci bhūtaṃ samkhataṃ cetaṇitaṃ paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva so āyasmā allino, tad eva so āyasmā ajjhūpagato. Yo p'āyaṃ bhante āyasmā evaṃ āha 'antavā loko . . .<sup>6</sup> anantavā loko . . . taṃ jīvaṃ taṃ sariraṃ . . . aññaṃ jīvaṃ aññaṃ sariraṃ . . . hoti Tathāgato parammarapaṇā . . . na hoti Tathāgato parammarapaṇā . . . hoti ca<sup>7</sup> na ca<sup>8</sup> hoti Tathāgato parammarapaṇā . . . neva hoti na na hoti Tathāgato parammarapaṇā. idam eva saccam, mogham aññan ti evampiṭṭhiko ahaṃ gahapati' ti imassa pi ayam āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā samkhata cetaṇitā paṭiccasamuppannā; yaṃ kho pana kiñci bhūtaṃ samkhataṃ cetaṇitaṃ<sup>9</sup> paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva so āyasmā allino, tad eva so āyasmā ajjhūpagato ti.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>, imassāyasmato.

<sup>2</sup> M. 'kā and 'tā; Ph. 'kā throughout; T. M<sub>6</sub> cetasiṅkā mostly, cetaṇitā sometimes.

<sup>3</sup> T. °ppannaṃ, tad aniccaṃ and so on.

<sup>4</sup> omitted by T.

<sup>5</sup> M. Ph. ev' eso throughout; M<sub>7</sub> eva so and ev' eso.

<sup>6</sup> M. la; Ph. pa; T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>7</sup> M<sub>7</sub> na ca na ca instead of ca na ca.

<sup>8</sup> omitted by Ph. <sup>9</sup> T. M<sub>7</sub> vedayitaṃ.

6. Evaṃ vutte te paribbājakā Anāthapiṇḍikam gahapatiṃ etad avocum 'vyākatāni<sup>1</sup> kho gahapati amhehi sabbhe<sup>2</sup>eva yathā sakāni diṭṭhigatāni, vadehi gahapati kiṃdiṭṭhiko 'si tuvaṃ<sup>3</sup> ti. 'Yam kho<sup>3</sup> bhante kiñci bhūtaṃ saṃkhatam cetayitaṃ<sup>4</sup> paṭiccasamuppannam, tad aniccam, yad aniccam, tam dukkham, yaṃ dukkham, tam 'n'etaṃ mama n'eso 'ham asmi na me so attā<sup>5</sup> ti evaṃdiṭṭhiko kho aham bhante' ti. 'Yam kho gahapati kiñci bhūtaṃ saṃkhatam cetayitaṃ paṭiccasamuppannam, tad aniccam, yad aniccam, tam dukkham, yaṃ dukkham, tad eva tvaṃ gahapati allino, tad eva tvaṃ gahapati ajjhūpagato' ti. 'Yam kho pana bhante kiñci bhūtaṃ saṃkhatam cetayitaṃ paṭiccasamuppannam, tad aniccam, yad aniccam, tam dukkham, yaṃ dukkham, tam 'n'etaṃ mama n'eso 'ham asmi na m'eso attā<sup>5</sup> ti: evam etaṃ yathābhūtaṃ sammappaññāya suditṭham, tassa ca uttarim<sup>5</sup> nissaraṇam yathābhūtaṃ pajānām<sup>7</sup> ti. Evaṃ vutte te paribbājakā tuṃhībhūtā mañ-kubhūtā pattakkhandhā adhomukhā pajjhāyantaṃ appaṭi-bhānā<sup>6</sup> nisidimsu.

7. Atha kho Anāthapiṇḍiko gahapati te paribbājake tuṃhībhūte mañkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne veditvā utthāyāsanaṃ yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam<sup>7</sup> abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati yāvatako ahosi tehi aññatitthiyehi<sup>7</sup> paribbājakehi saddhiṃ kathāsallāpo, tam sabbam Bhagavato ārocesi. 'Sādhu sādhu gahapati, evaṃ kho te gahapati moghapurisa kālana kalam saha dhammena suniggahitaṃ niggaheṭṭabbā<sup>7</sup> ti. Atha kho Bhagavā Anāthapiṇḍikam gahapatiṃ dhammiyā kathāya sundassesi samādapesi samuttejesi sampahamsesi. Atha kho Anāthapiṇḍiko gahapati Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito

<sup>1</sup> T. vya°      <sup>2</sup> T. M<sub>6</sub> tvaṃ.

<sup>3</sup> S. adds pana.      <sup>4</sup> M<sub>7</sub> vedayitaṃ.

<sup>5</sup> M. Ph. °ri.

<sup>6</sup> S. °nā, and so throughout with n.

<sup>7</sup> omitted by T. M<sub>7</sub>.



utthāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

8. Atha kho Bhagavā acirapakkante Anāthapiṇḍike gahapatimhi bhikkhū āmantesi: —

Yo pi so<sup>1</sup> bhikkhave bhikkhu vassasatupasampanno<sup>2</sup> imasmim dhammavinaye, so pi evam evaṃ aññatitthiye paribbājake saha dhammena suniggahitaṃ niggaṇheyya<sup>3</sup>, yathā taṃ Anāthapiṇḍikena gahapatinā niggaḥitā ti.

### XCIV.

1. Ekaṃ samayaṃ Bhagavā Campāyaṃ viharati Gaggārūya pokkharaniyā tīre. Atha kho Vajjiyamāhito<sup>4</sup> gahapati divādivassa Campāya nikkhami Bhagavantam dassanāya. Atha kho Vajjiyamāhitassa<sup>5</sup> gahapatissa etad ahoṣi 'akālo kho tāva Bhagavantam dassanāya, paṭisallīno Bhagavā, manobhāvanāyaṇaṃ pi<sup>6</sup> bhikkhūnaṃ akālo dassanāya, paṭisallīnā manobhāvanāya<sup>7</sup> bhikkhū, yaṃ nūnāhaṃ yena aññatitthiyanāṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyaṃ' ti. Atha kho Vajjiyamāhito<sup>8</sup> gahapati yena aññatitthiyanāṃ paribbājakānaṃ ārāmo ten' upasaṅkami.

2. Tena kho pana samayena aññatitthiyā<sup>9</sup> paribbājakā saṅgama samāgama<sup>10</sup> unnādino uccāsaddā mahāsaddā anekavihitam tiracchānakatham kathentā nisinnā honti. Addasamsu kho te aññatitthiyā paribbājakā Vajjiyamāhitam<sup>11</sup> gahapatim dūrato 'va āgacchantam, disvāna<sup>12</sup> aññamaññaṃ saṇṭhāpesum<sup>13</sup>: 'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Vajjiyamāhito gahapati āgacchati samaṇassa Gotamassa sāvako. Yāvata<sup>14</sup> kho

<sup>1</sup> S. kho. <sup>2</sup> S. dīgharattam avedhidhammo.

<sup>3</sup> S. niggaheyya. <sup>4</sup> T. M, Vajjiyāpahito.

<sup>5</sup> T. Vajjiyamā<sup>5</sup>; M, Vajjiyāpa<sup>5</sup> <sup>6</sup> omitted by S.

<sup>7</sup> M. adds pi. <sup>8</sup> T. M, Vajjiyāpahito; M, Vajjiyopa<sup>8</sup>

<sup>9</sup> M. Ph. te añña<sup>9</sup> <sup>10</sup> M. sammā<sup>10</sup>

<sup>11</sup> M, mahitam and mahit<sup>11</sup>; M, Vajjiyapahitam, mahi<sup>11</sup> or mahi<sup>11</sup> henceforth; T. Vajjiyāpatam.

<sup>12</sup> T. disvā. <sup>13</sup> S. saṇṭha<sup>13</sup> <sup>14</sup> T. yāvataṃ; M, yāvatako.

pana samaṇassa Gotamassa<sup>1</sup> sāvakā gihi odāvasanaṃ Campāyaṃ paṭivasanti, ayaṃ tesam aññataro Vajjiyamāhito gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinitā appasaddassa vaṇṇavādino. App eva nāma appasaddaṃ paṇisaṃ viditvā upasaṅkamitabbhaṃ maññeyyā<sup>2</sup> ti. Atha kho te paribbājakā tūphī ahesuṃ.

3. Atha kho Vajjiyamāhito<sup>3</sup> gahapati yena paribbājakā ten' upasaṅkami, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>4</sup> vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Vajjiyamāhitaṃ gahapatiṃ te paribbājakā etad avocuṃ 'saccaṃ kira gahapati, samaṇo Gotamo sabbhaṃ tapaṃ garahati, sabbhaṃ tapassim lūkhajivim ekamsena upakkosati upavadati' ti? 'Na kho bhante<sup>5</sup> Bhagavā sabbhaṃ tapaṃ garahati, na pi sabbhaṃ tapassim lūkhajivim ekamsena upakkosati upavadati. Gārayhaṃ kho<sup>6</sup> bhante Bhagavā garahati, paṇṇasiyaṃ<sup>7</sup> paṇṇasati, gārayhaṃ kho pana bhante Bhagavā garahanto paṇṇasiyaṃ<sup>8</sup> paṇṇasanto vibhajjavādo<sup>9</sup> Bhagavā, na so Bhagavā ettha ekamsavādo<sup>10</sup> ti.

4. Evaṃ vutte aññataro paribbājako Vajjiyamāhitaṃ<sup>11</sup> gahapatiṃ etad avoca 'āgamehi tvaṃ<sup>12</sup> gahapati<sup>13</sup>, yassa tvaṃ samaṇassa Gotamassa vaṇṇaṃ bhāsasi, so<sup>14</sup> samaṇo Gotamo venayiko appaññattiko' ti. 'Ettha pā'haṃ bhante āyasmante vakkhāmi saha dhammena: idaṃ kusalan ti bhante Bhagavatā paññattaṃ, idaṃ akusalan ti bhante Bhagavatā<sup>15</sup> paññattaṃ<sup>16</sup>. Iti kusalākusalaṃ<sup>17</sup> Bhagavā paññāpayamāno<sup>18</sup> sappaññattiko Bhagavā<sup>19</sup>, na so Bhagavā venayiko appaññattiko<sup>20</sup> ti. Evaṃ vutte te<sup>21</sup> paribbājakā

<sup>1</sup> T. M., insert sāsane. <sup>2</sup> T. Vajjiyāma<sup>o</sup>

<sup>3</sup> M. Ph. sārā<sup>o</sup> <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pan' etam.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana. <sup>6</sup> M. 'sitabbhaṃ; Ph. T. M<sub>6</sub>. M<sub>7</sub> 'saṃ.

<sup>7</sup> S. 'di. <sup>8</sup> T. Vajjipahitaṃ.

<sup>9</sup> M. tam. <sup>10</sup> T. repeats āg<sup>o</sup> tvaṃ ga<sup>o</sup>

<sup>11</sup> T. yo; omitted by M. Ph. <sup>12</sup> omitted by T.

<sup>13</sup> T. kusalaṃ kusalan ti. <sup>14</sup> S. paññāyamāno.

<sup>15</sup> omitted by S. <sup>16</sup> T. M<sub>7</sub> pa<sup>o</sup>

tuphībhūtā maṅkubbhūtā pattakkhandhā adhomukhā pajjhāyanta appaṭibhānā nisīdipsu.

5. Atha kho Vajjiyamāhito<sup>1</sup> gahapati te paribbājake tuphībhūte maṅkubbhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā utthāyāsanaṃ yena 'Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisimmo kho Vajjiyamāhito<sup>2</sup> gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhim kathāsallāpo, tam sabbam Bhagavato ārocesi.

6. Sādhu sādhu gahapati, evaṃ kho te gahapati moghapurisā kālena kālam saha dhammena suniggahitaṃ niggaheṭṭabbā. Nāhaṃ gahapati sabbam tapam tapitabban ti vadāmi. Na<sup>3</sup> panāhaṃ<sup>4</sup> gahapati sabbam tapam na tapitabban ti vadāmi. Nāhaṃ gahapati sabbam samādānaṃ samāditabban ti vadāmi. Na panāhaṃ gahapati sabbam<sup>5</sup> samādānaṃ na samāditabban ti vadāmi. Nāhaṃ gahapati sabbam padhānaṃ padahitabban ti vadāmi. Na panāhaṃ gahapati sabbam padhānaṃ na padahitabban ti vadāmi. Nāhaṃ gahapati sabbo<sup>6</sup> paṭinissaggo<sup>7</sup> paṭinissajjitabbo<sup>8</sup> ti vadāmi. Na<sup>9</sup> panāhaṃ gahapati sabbo<sup>10</sup> paṭinissaggo<sup>11</sup> na paṭinissajjitabbo<sup>8</sup> ti vadāmi. Nāhaṃ gahapati sabbā<sup>12</sup> vimutti<sup>13</sup> vimuccitabbā<sup>14</sup> ti vadāmi. Na panāhaṃ gahapati sabbā<sup>12</sup> vimutti<sup>13</sup> na vimuccitabbā ti vadāmi.

7. Yaṃ hi gahapati tapam tapato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ tapam na tapitabban ti vadāmi. Yaṃ ca khvassa<sup>15</sup> gahapati<sup>16</sup> tapam tapato akusalā dhammā parihāyanti, kusalā

<sup>1</sup> T. Vajjama°    <sup>2</sup> T. Vajjiyama°

<sup>3</sup> M. Ph. add ca.    <sup>4</sup> M<sub>6</sub> pana.

<sup>5</sup> omitted by S.    <sup>6</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. sabbam.

<sup>7</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. °nissaggam.    <sup>8</sup> Ph. M<sub>6</sub> °bbam.

<sup>9</sup> T. omits this phrase.

<sup>10</sup> Ph. M<sub>6</sub>. M<sub>7</sub>. sabbam; omitted by S.

<sup>11</sup> Ph. M<sub>6</sub>. M<sub>7</sub>. S. °nissaggam.    <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. sabbam.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °ttim.    <sup>14</sup> M. Ph. vimuñci° always.

<sup>15</sup> M. Ph. khvassa throughout; M<sub>6</sub> c'assa instead of ca kho; but only here.

<sup>16</sup> T. M. continue; samādānaṃ samādiyato akusalā dhammā parihāyanti and so on, then evarūpaṃ tapam ta°

dhammā abhivaḍḍhanti, evarūpaṃ tapam tapitabban ti vadāmi. Yaṃ hi gahapati samādānaṃ samādiyato<sup>1</sup> akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ samādānaṃ na samāditabban ti vadāmi. Yaṃ ca khvāssa gahapati samādānaṃ samādiyato<sup>2</sup> akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ samādānaṃ samāditabban ti vadāmi. Yaṃ hi gahapati padhānaṃ padahato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ padhānaṃ na padahitabban ti vadāmi. Yaṃ ca khvāssa gahapati padhānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ padhānaṃ padahitabban ti vadāmi. Yaṃ hi gahapati paṇissaggaṃ paṇissajjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo paṇissaggo na paṇissajjitabbo ti vadāmi. Yaṃ ca khvāssa<sup>3</sup> gahapati paṇissaggaṃ paṇissajjato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo paṇissaggo paṇissajjitabbo ti vadāmi. Yaṃ hi gahapati vimuttiṃ vimuccato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ vimutti na vimuccitabbā ti vadāmi. Yaṃ ca khvāssa<sup>4</sup> gahapati vimuttiṃ vimuccato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ vimutti vimuccitabbā ti vadāmi ti. Atha kho Vajjiyamāhito<sup>5</sup> gahapati Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

8. Atha kho Bhagavā acirapakkante Vajjiyamāhite<sup>6</sup> gahapatimhi bhikkhū āmantesi: —

Yo pi so<sup>7</sup> bhikkhu dīgharattaṃ apparajakkho<sup>8</sup> imasmim dhammavinayē, so pi evam eva<sup>9</sup> aññatitthiye paribbājake saha dhammena suniggahitaṃ niggaṇheyya<sup>10</sup>, yathā taṃ Vajjiyamāhite<sup>11</sup> gahapatinā niggaḥitā ti.

<sup>1</sup> S. °dayato.      <sup>2</sup> T. kho 'ssa; M, once.

<sup>3</sup> T. °mahī°      <sup>4</sup> S. kho.

<sup>5</sup> S. °rajjakkho; M, asara°      <sup>6</sup> M. Ph. T. M, M, eva.

<sup>7</sup> S. niggaḥ°

## XCV.

1. Atha kho Uttiyo paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho Uttiyo paribbājako Bhagavantam etad avoca 'kin nu kho bho Gotama sassato loko, idam eva saccam, mogham aññan' ti? 'Avyākatam kho etam' Uttiya mayā: sassato loko, idam eva saccam, mogham aññan' ti. 'Kim pana bho Gotama asassato loko, idam eva saccam, mogham aññan' ti? 'Etam pi kho Uttiya avyākatam mayā: asassato loko, idam eva saccam, mogham aññan' ti. 'Kin nu kho bho Gotama antavā loko<sup>2</sup>...<sup>3</sup> anantavā<sup>4</sup> loko<sup>4</sup>... tam jivam tam sarīram... aññam jivam aññam sarīram... hoti Tathāgato parammaraṇā... na hoti Tathāgato parammaraṇā... hoti<sup>5</sup> ca na ca hoti Tathāgato parammaraṇā... neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti? 'Etam pi kho Uttiya avyākatam mayā: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti.

2. 'Kin nu kho bho Gotama sassato loko, idam eva saccam, mogham aññan' ti iti puṭṭho samāno 'avyākatam kho etam Uttiya mayā: sassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kim pana bho Gotama asassato loko, idam eva saccam, mogham aññan' ti iti puṭṭho samāno 'etam pi kho Uttiya avyākatam mayā: asassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kin nu kho bho Gotama antavā loko...<sup>3</sup> anantavā<sup>6</sup> loko<sup>6</sup>... tam jivam tam sarīram... aññam jivam aññam sarīram... hoti Tathāgato parammaraṇā... na hoti Tathāgato parammaraṇā... hoti ca na ca hoti Tathāgato parammaraṇā... neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti iti puṭṭho

<sup>1</sup> T. M, evam. <sup>2</sup> Ph. adds ti.

<sup>3</sup> M. la. <sup>4</sup> omitted by T.

<sup>5</sup> T. omits this phrase. <sup>6</sup> omitted by Ph. T. M.

samāno 'etam pi kho Uttiya avyākatam mayā: neva hoti na na hoti Tathagato parammarapā, idam eva saccam, mogham aññan' ti vadesi. 'Atha kiñcarahi' bhota Gotamena vyūkatan' ti? 'Abhiññāya' <sup>2</sup> kho <sup>3</sup> aham Uttiya sāvakanam dhammam desemi sattānam visuddhiyā soka-paridevānam samatikkamāya dukkhadomanassānam atthaṅgamāya <sup>4</sup> ñāyassa adhigamāya nibbānassa sacchikiriyāya' ti. 'Yam pan' etam <sup>5</sup> bhavam Gotamo abhiññāya <sup>6</sup> sāvakanam dhammam desesi <sup>7</sup> sattānam visuddhiyā sokaparidevānam <sup>8</sup> samatikkamāya dukkhadomanassānam atthaṅgamāya <sup>4</sup> ñāyassa adhigamāya nibbānassa sacchikiriyāya, sabbo ca <sup>9</sup> tena loko niyyissati <sup>10</sup> upaḍḍho <sup>11</sup> vā tibhāgo <sup>12</sup> vā' ti <sup>13</sup>. Eyaṃ vutte Bhagavā tūphi ahosi.

3. Atha kho āyasmato Ānandassa etad ahosi 'mā h'evam <sup>14</sup> kho Uttiyo paribbājako pāpakam diṭṭhigatam paṭilabhati <sup>15</sup>: sabbasāmukkamsikam <sup>16</sup> vata me <sup>17</sup> samāno Gotamo pañham puṭṭho samsādeti <sup>18</sup> no vissajjeti na <sup>19</sup> nūna visahati ti, tad <sup>20</sup> assa <sup>20</sup> Uttiyassa paribbājakassa digharattam ahitāya dukkhāya' ti. Atha kho āyasmā Ānando Uttiyam paribbājakaṃ etad avoca: —

4. 'Tena <sup>21</sup> h'avuso <sup>21</sup> Uttiya upaman te karissāmi, upamāyam <sup>22</sup> idh' ekacce viññū purisa bhāsitaṃ attham ājānanti. Seyyathā pi āvuso Uttiya rañño paccantimam nagaram dalhuddapam <sup>23</sup> dalhapākāratoranam ekadvaram. Tatr' assa dovāriko paṇḍito vyatto medhāvī aññātānam <sup>24</sup> nivāreta

<sup>1</sup> Ph. kim vadesi. <sup>2</sup> M<sub>7</sub>. S. abhiññā.

<sup>3</sup> omitted by M. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> atthaga°

<sup>5</sup> T. M<sub>7</sub> n'etam. <sup>6</sup> M<sub>6</sub>. M<sub>7</sub> twice. <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> °ti.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> °paridda° <sup>9</sup> S. vā.

<sup>10</sup> M. Ph. niyyati; S. niyyāssati; T. M<sub>7</sub> niyyassati.

<sup>11</sup> T. °ḍḍhā. <sup>12</sup> T. °ge.

<sup>13</sup> S. omits ti; M. Ph. add vadehi. <sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. h'eva.

<sup>15</sup> S. °labhi. <sup>16</sup> S. sabbam sā°

<sup>17</sup> T. M<sub>6</sub>. M<sub>7</sub> add 'va.

<sup>18</sup> M. Ph. °sāreti. <sup>19</sup> S. puts na after nūna.

<sup>20</sup> Ph. tan tassa. <sup>21</sup> T. M<sub>6</sub>. M<sub>7</sub> tenāv°

<sup>22</sup> omitted by M<sub>6</sub>. <sup>23</sup> S. tam dalhaddalam.

<sup>24</sup> T. aññātanam; M<sub>6</sub>. M<sub>7</sub> aññātānam.

ñātānaṃ pavesetā, so tassa nagarassa samantā anupariyāyapatham anukkamamāno<sup>1</sup> na passeyya pakārasandhiṃ<sup>2</sup> vā pakāravivaraṃ vā antamaso bilāranissakkanamattam<sup>3</sup> pi, no<sup>4</sup> ca<sup>4</sup> khvāssa<sup>5</sup> evaṃ ñāṇaṃ hoti 'ettakā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā'<sup>6</sup> ti<sup>6</sup>. Atha khvāssa<sup>5</sup> evaṃ ettha hoti 'ye kho<sup>6</sup> keci olārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vā' ti. Evam eva kho āvuso Uttiya<sup>7</sup> na<sup>8</sup> Tathāgatassa evaṃ<sup>9</sup> ussukkataṃ<sup>10</sup> hoti 'sabbo ca<sup>11</sup> tena loko niyyissati<sup>12</sup> upaddho vā tibhāgo vā' ti. Atha kho evaṃ ettha Tathāgatassa hoti 'ye kho keci lokamhā niyyimsu<sup>13</sup> vā niyyanti vā niyyissanti<sup>14</sup> vā, sabbe te pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu supatīṭṭhitacittā<sup>15</sup> satta bojjhaṅge yathābhūtaṃ bhāvetvā evaṃ ete<sup>16</sup> lokamhā niyyimsu<sup>13</sup> vā niyyanti vā niyyissanti<sup>17</sup> vā' ti. Yad eva kho<sup>18</sup> tvam<sup>18</sup> āvuso Uttiya Bhagavantam<sup>19</sup> pañham apucchi<sup>20</sup>, tad eva<sup>21</sup> tam<sup>6</sup> pañham Bhagavantam aññena pariyāyena apucchi. Tasmā te<sup>22</sup> tam<sup>22</sup> Bhagavā<sup>23</sup> na vyākāsi<sup>24</sup> ti.

<sup>1</sup> M. 'mati, *then* anupariyāyapatham anukkamamāno.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °echiddam.

<sup>3</sup> Ph. S. °nissakana°; M. °nikkhamana°; M<sub>6</sub> °nikkamattam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> neva. <sup>5</sup> T. M<sub>7</sub> kho 'ssa.

<sup>6</sup> omitted by T. <sup>7</sup> T. adds yap.

<sup>8</sup> T. M<sub>7</sub> add tam; M<sub>6</sub> omits na.

<sup>9</sup> omitted by T. M<sub>7</sub>.

<sup>10</sup> M. Ph. ussukam. <sup>11</sup> S. vā.

<sup>12</sup> M. Ph. niyyati; S. niyyāssati; T. M<sub>7</sub> niyyassati.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> niyyamsu.

<sup>14</sup> S. niyyāssanti; M<sub>7</sub> niyyassanti.

<sup>15</sup> M. Ph. T. pa° <sup>16</sup> M. Ph. ete na.

<sup>17</sup> T. M<sub>7</sub> niyyassanti; S. niyyāssanti.

<sup>18</sup> M. Ph. khvettha.

<sup>19</sup> M. Ph. °vā ca; M. Ph. S. add imam.

<sup>20</sup> T. ap° both times; M<sub>6</sub> apucchatī.

<sup>21</sup> M. Ph. S. ev' etam; M<sub>6</sub> devatā for tad ev' etam.

<sup>22</sup> Ph. tesam; T. M<sub>6</sub>. M<sub>7</sub> te va tam or neva tam.

<sup>23</sup> omitted by T. <sup>24</sup> T. vya°

## XCVI.

1. Ekaṃ samayaṃ āyasmā Ānando Rājagahe<sup>1</sup> viharatī Tapodārāme. Atha kho āyasmā Ānando rattiyā paccūsa-samayaṃ paccuṭṭhāya yena Tapodā ten' upasaṅkami gattāni parisīcitum. Tapodāya<sup>2</sup> gattāni parisīcivā paccuttarivā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno<sup>3</sup>. Kokanudo<sup>4</sup> pi kho paribbājako rattiyā paccūsa-samayaṃ paccuṭṭhāya yena Tapodā ten' upasaṅkami gattāni parisīcitum. Addasā<sup>5</sup> kho Kokanudo paribbājako āyasmantaṃ Ānandaṃ dūrato 'va āgacchantam, disvāna<sup>6</sup> āyasmantaṃ Ānandaṃ etad avoca 'kvattha<sup>7</sup> āvuso' ti? 'Amhāvuso<sup>8</sup> bhikkhū' ti. 'Katamesaṃ<sup>9</sup> āvuso bhikkhūnaṃ' ti? 'Samaṇānaṃ āvuso Sakyaputtiyānaṃ' ti. 'Puccheyyāma<sup>10</sup> mayaṃ āyasmantaṃ kiñci-d-eva desaṃ, sace āyasmā okūsaṃ karotī pañhassa veyyākaraṇāya' ti. 'Pucchāvuso, sutvā<sup>11</sup> vedissāmā' ti.

2. 'Kin nu kho bho<sup>12</sup>: sassato loko, idam eva saccam, mogham aññaṃ ti evaṃdiṭṭhi<sup>13</sup> bhavaṇ' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: sassato loko, idam eva saccam, mogham aññaṃ' ti. 'Kiṃ pana<sup>14</sup> bho: asassato loko, idam eva saccam, mogham aññaṃ ti evaṃdiṭṭhi bhavaṇ' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: asassato loko, idam eva saccam, mogham aññaṃ' ti. 'Kin nu kho bho: antavā loko . . .<sup>15</sup> anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññaṃ jīvaṃ, aññaṃ sarīraṃ . . . hoti Tathāgato parammarapaṇā . . . na hoti Tathāgato parammarapaṇā . . . hoti ca na ca

<sup>1</sup> S. omits Rā° . . . Ān°    <sup>2</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub>, °de.

<sup>3</sup> T. pubbāya°; Ph. sukkhāpayamāno; M<sub>6</sub> sukkāpa°

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>, °nado *throughout*.    <sup>5</sup> M. °sa.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>, disvā.

<sup>7</sup> T. M<sub>6</sub> ko te'ttha; M<sub>7</sub> ko tattha; S. kvettha.

<sup>8</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>, S. ahaṃ āv°

<sup>9</sup> S. katame, also bhikkhū, samaṇā, °puttiyā.

<sup>10</sup> T. °yyama.    <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub>, add veditabbo.

<sup>12</sup> omitted by T.    <sup>13</sup> S. diṭṭhiko *throughout*; M. only here.

<sup>14</sup> S. nu kho.    <sup>15</sup> M. pa.



hoti Tathāgato parammarapā . . . neva hoti na na hoti Tathāgato parammarapā, idam eva saccam, mogham aññan ti evamditthi bhavan' ti? 'Na kho aham āvuso evamditthi: neva hoti na na hoti Tathāgato parammarapā, idam eva saccam, mogham aññan' ti. 'Tena hi bhavam na jānāti na passati' ti? 'Na kho aham āvuso na jānāmi na passāmi, jānām' aham<sup>1</sup> āvuso passāmi' ti.

3. 'Kin nu kho bho: sassato loko, idam eva saccam, mogham aññan ti evamditthi bhavan' ti iti puttḥo samāno 'na kho aham āvuso evamditthi: sassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kim<sup>2</sup> pana<sup>3</sup> bho: asassato loko, idam eva saccam, mogham aññan' ti evamditthi bhavan' ti iti puttḥo samāno 'na kho aham āvuso evamditthi: asassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kin nu kho bho: antavā loko . . .<sup>4</sup> anantavā loko . . . tam jīvam tam sarīram . . . aññam jīvam aññam sarīram . . . hoti Tathāgato parammarapā . . . na hoti Tathāgato parammarapā . . . hoti ca na ca hoti Tathāgato parammarapā . . . neva hoti na na hoti Tathāgato parammarapā, idam eva saccam, mogham aññan ti evamditthi bhavan' ti iti puttḥo samāno 'na kho aham āvuso evamditthi: neva hoti na na hoti Tathāgato parammarapā, idam eva saccam, mogham aññan' ti vadesi. 'Tena hi bhavam na jānāti na passati' ti iti puttḥo samāno 'na kho aham āvuso na jānāmi na passāmi, jānām' aham āvuso passāmi' ti vadesi. 'Yathākatham panāvuso imassa bhāsitaṣṭha attho dātṭhabbo' ti?

4. 'Sassato loko, idam eva saccam, mogham aññan' ti kho āvuso ditṭhigatam etaṃ, 'asassato loko, idam eva saccam, mogham aññan' ti kho āvuso ditṭhigatam etaṃ, 'antavā loko . . .<sup>4</sup> anantavā loko . . . tam jīvam tam sarīram . . . aññam jīvam aññam sarīram . . . hoti Tathāgato parammarapā . . . na hoti Tathāgato parammarapā . . . hoti ca na ca hoti Tathāgato parammarapā . . . neva hoti na na hoti Tathāgato parammarapā, idam eva saccam,

<sup>1</sup> S. 'mi 'ham.    <sup>2</sup> T. M<sub>6</sub>. M, kiñci.

<sup>3</sup> S. nu kho; M<sub>6</sub> omits pana.    <sup>4</sup> M. pa.

mogham aññān' ti kho āvuso diṭṭhigatam etaṃ. Yāvata āvuso diṭṭhigatā, yāvata diṭṭhiṭṭhāna-adhiṭṭhāna-pariyuṭṭhāna<sup>1</sup>-samuṭṭhāna<sup>2</sup>-samugghāto<sup>3</sup>, tam ahaṃ jānāmi tam ahaṃ passāmi<sup>4</sup>, tam ahaṃ jānanto<sup>5</sup> tam<sup>6</sup> ahaṃ<sup>6</sup> passanto<sup>7</sup> kyāhaṃ<sup>8</sup> vakkhāmi 'na jānāmi na passāmi' ti<sup>9</sup>? Jānām' ahaṃ āvuso passāmi ti. 'Ko nāmo<sup>10</sup> āyasmā, kathaṃ ca pañāyasantam sabrahmacāri jānanti'<sup>11</sup> ti? Ānando ti kho me āvuso nāmaṃ, Ānando ti ca pana maṃ sabrahmacāri jānanti<sup>12</sup> ti. 'Mahācariyena vata<sup>13</sup> kira bhotā<sup>13</sup> saddhim mantayamānā<sup>14</sup> na jānimha<sup>15</sup>: āyasmā Ānando ti. Sace hi mayam sañjāneyyāma<sup>16</sup>: āyasmā<sup>17</sup> Ānando ti, ettakam pi no na ppaṭibhāseyya<sup>18</sup>, khamatu ca me āyasmā Ānando' ti.

## XCVII.

1. Dasahi bhikkhave dhammehi samannāgato bhikkhu ahuneyyo hoti<sup>12</sup> pahuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaram puññakkhettaṃ lokassa<sup>19</sup>. Katamehi dasahi?

2. Idha bhikkhave bhikkhu silavā hoti, pātimokkhasamparasampvuto viharati ācāragocarasaṃpanno, anumattesu<sup>20</sup> vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

3. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sāttham

<sup>1</sup> M. diṭṭhipari°    <sup>2</sup> M. diṭṭhi°; omitted by S.

<sup>3</sup> M. diṭṭhisam°; only Ph. M<sub>6</sub> M<sub>7</sub> have the very same forms which are given in the text, the other MSS. have °ṭṭhāna with the anusvāra.

<sup>4</sup> M. °mi ti.    <sup>5</sup> Ph. S. adds jānāmi ti.

<sup>6</sup> omitted by Ph. T. M<sub>7</sub>.

<sup>7</sup> omitted by Ph.; S. adds passāmi ti.

<sup>8</sup> M<sub>6</sub> M<sub>7</sub> tyāham; T. tyaham.

<sup>9</sup> T. passāmi (without ti).

<sup>10</sup> S. nāma; T. nām' ahaṃ; M<sub>7</sub> nāmaṃ.    <sup>11</sup> S. sañj°

<sup>12</sup> omitted by S.    <sup>13</sup> M. Ph. S. bho.    <sup>14</sup> M. mantiy°

<sup>15</sup> Ph. M<sub>7</sub> S. °hā.    <sup>16</sup> M. Ph. jā°; T. °yyama.

<sup>17</sup> M. Ph. S. ayam āy°    <sup>18</sup> M. °yyāma.

<sup>19</sup> M. Ph. M<sub>6</sub> °ssā ti.    <sup>20</sup> S. apu°

savyañjanam kevalapuripunnam parisuddham brahmacariyam abhivadanti, tathārūpassa<sup>1</sup> dhammā bahussutā honti dhatā<sup>2</sup> vacasū paricitā manasānupekkhitā ditthiyā suppati-viddhā.

4. Kalyānamitto hoti kalyānasahāyo kalyānasampavañko<sup>3</sup>.

5. Sammāditthiko hoti sammādassanena samannāgato.

6. Anekavihitam iddhividdham paccanubhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhavam tirobhavam tirokuḍḍam tiropākāram tiropabbatam asajjamāno gacchati, seyyathā pi ākāse, paṭhaviyā pi ummujjanimmujjam karoti, seyyathā pi udake, udake pi abhijjamāne gacchati, seyyathā pi paṭhaviyam, ākāse pi pallaṅkena kamati, seyyathā pi pakkhī sakuno, ime pi candimasuriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati<sup>4</sup> parimajjati, yāva Brahmaloḷā pi<sup>5</sup> kāyena 'va samvatteti.

7. Dibbaya sotadhātuyā visuddhaya atikkantamānusiḷāyā<sup>6</sup> ubbo sadde supāti dibbe ca mānuse ca ye dūre santike ca.

8. Parasattānam parapuggalānam cetasā ceto paricca pajānāti: sarāgam vā cittaṃ 'sarāgam cittaṃ' ti pajānāti, vitarāgam vā cittaṃ 'vitarāgam cittaṃ' ti pajānāti, sadosam vā cittaṃ . . . pe<sup>7</sup> . . . vīṭadosam vā cittaṃ . . .<sup>8</sup> samoham vā cittaṃ . . . vīṭamoham vā cittaṃ . . . samkhittam vā cittaṃ . . . vikkhittam vā cittaṃ . . . amahaggatam<sup>9</sup> vā cittaṃ . . . mahaggatam<sup>9</sup> vā cittaṃ . . . sa-uttaram vā cittaṃ . . . anuttaram vā cittaṃ . . . asamāhitam<sup>10</sup> vā cittaṃ . . . samāhitam<sup>10</sup> vā cittaṃ . . . avimuttam<sup>11</sup> vā cittaṃ . . . vimuttam<sup>11</sup> vā cittaṃ 'vimuttam cittaṃ' ti pajānāti.

9. Anekavihitam pubbenivāsam anussarati, seyyathidam 'ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo

<sup>1</sup> S. yathārūpassa.

<sup>2</sup> M. Ph. dhā°

<sup>3</sup> T. adds hoti.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>, pari°

<sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> T. M<sub>7</sub>, °sakāya; Ph. °ssikāya; M. °ssakāya.

<sup>7</sup> M. la; Ph. pa; omitted by S. <sup>8</sup> M. la; Ph. pa.

<sup>9</sup> M. Ph. M<sub>6</sub>. S. transpose this sentence.

<sup>10</sup> M. S. transpose this sentence.

<sup>11</sup> M. S. transpose this sentence; M<sub>6</sub> omits vimuttam cittaṃ ti.

pañca pi jātiyo dasa pi jātiyo viṣam<sup>1</sup> pi<sup>2</sup> jātiyo tiṃsam pi jātiyo cattālīsam<sup>3</sup> pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi samvatta-kappe aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedi evaṃyupariyanto, so tato cuto amutra udapādim<sup>4</sup>, tatra<sup>5</sup> p'āsīm<sup>5</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedi evaṃyupariyanto, so tato cuto idh'upapanno<sup>6</sup> ti: iti sākāraṃ sa-uddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

10. Dibbena cakkhunā visuddhena atikkantamānusakena<sup>7</sup> satte passati cavaṃāne upapajjamāne<sup>8</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata' bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena<sup>10</sup> samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḥ micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaḥ parammaraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā<sup>11</sup>, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena<sup>12</sup> samannāgatā manosucaritena samannāgatā ariyānaṃ upavādaḥ sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaḥ parammaraṇā sugatiṃ saggaṃ lokaṃ upapannā<sup>11</sup> ti: iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamāne<sup>8</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

11. Āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> viṣatim.    <sup>2</sup> omitted by T.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> 'risam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> uppādim.    <sup>5</sup> T. tatrā

<sup>6</sup> T. uppanno.

<sup>7</sup> M. Ph. 'ssakena throughout.

<sup>8</sup> T. M<sub>6</sub> uppajj<sup>o</sup>    <sup>9</sup> M. adds kho.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> vacī-mano | pe | ariyānaṃ.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> uppannā.

<sup>12</sup> T. M<sub>7</sub> vacī-manosucaritena; M<sub>6</sub> manosucari<sup>o</sup>.

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu ahuneyyo hoti<sup>1</sup> pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā ti.

## XCVIII.

1. Dasahi bhikkhave dhammehi samannāgato therō<sup>1</sup> bhikkhu yassaṃ yassaṃ<sup>2</sup> disāyaṃ viharati phāsu yeva viharati. Katamehi dasahi?

2. Thero hoti rattaññū cirapabbajito, silavā hoti . . .<sup>2</sup> samādāya sikkhati sikkhāpadesu, bahussuto hoti . . .<sup>3</sup> diṭṭhiyā suppaṭividdhā, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattini<sup>4</sup> suvinicchitāni suttaso anuvyañjanaso, adhikarāṇasamuppādavūpasamakusalo hoti, dhammakāmo hoti piyasamudāhāro<sup>5</sup> abhidhamme abhivinaye ulārapāmuḍḍo<sup>6</sup>, santutṭho hoti itaritaracivarapaṇḍapātāsenāsanagilānapaccayabhesajjapari-kkhārena, pāsādiko hoti abhikkantapaṭikkante<sup>7</sup> susampvuto<sup>8</sup> antaraghare pi<sup>9</sup> nisajjāya, catunnaṃ jhānaṃ abhicetasikānaṃ<sup>10</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti<sup>11</sup> akicchalābhi akasiralābhi, āsavānaṃ ca<sup>12</sup> khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

Imehi kho bhikkhave dasahi dhammehi samannāgato therō bhikkhu yassaṃ yassaṃ<sup>13</sup> disāyaṃ viharati phāsu yeva viharati ti.

## XCIX.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ

<sup>1</sup> omitted by T. M.

<sup>2</sup> M. la.

<sup>3</sup> M. la; S. in full.

<sup>4</sup> S. ettāni; omitted by T. M.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °dācāro.

<sup>6</sup> M. Ph. °mojjo.

<sup>7</sup> M. Ph. °to.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> sampv<sup>o</sup>

<sup>9</sup> omitted by M. M<sub>6</sub>.

<sup>10</sup> S. abhi<sup>o</sup>

<sup>11</sup> omitted by M<sub>6</sub>.

<sup>12</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>13</sup> omitted by T. M<sub>6</sub>.

nisidi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavan-  
taṃ etad avoca 'icchāma' ahaṃ bhante araṇṇe<sup>1</sup> vanapatthāni<sup>2</sup>  
pantāni senāsanaṇi paṭisevitun' ti.

2. Durabhisambhavāni<sup>3</sup> kho Upāli araṇṇe vanapatthāni  
pantāni senāsanaṇi, dukkaraṃ pavivekaṃ durabhiramaṃ  
ekatte<sup>4</sup>, haranti<sup>5</sup> maṇṇe mano vanāni samādhim<sup>6</sup> alabha-  
mānassa bhikkhuno. Yo kho Upāli evaṃ vadeyya 'ahaṃ  
samādhim alabhamāno araṇṇe vanapatthāni pantāni senā-  
sanāni paṭiseviissāmi' ti, tass' etaṃ paṭikaṅkhaṃ: samsi-  
dissati vā uppilavissati<sup>6</sup> vā.

3. Seyyathā pi Upāli mahā-udakarahado. Atha āgaccheyya  
hatthināgo sattaratano vā aṭṭharatano<sup>7</sup> vā. Tassa evaṃ  
assa 'yan nūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kappasandhovi-  
kaṃ<sup>8</sup> pi khiḍḍaṃ kileyyaṃ, piṭṭhisandhovi-  
kaṃ pi khiḍḍaṃ kileyyaṃ, kappasandhovi-  
kaṃ pi khiḍḍaṃ kileṭvā<sup>9</sup> piṭṭhisandhovi-  
kaṃ pi khiḍḍaṃ kileṭvā nahātvā<sup>10</sup> ca pivitvā  
ca paccuttaritvā yena kāmaṃ pakkameyyaṃ<sup>11</sup> ti. So taṃ  
udakarahadaṃ ogāhetvā kappasandhovi-  
kaṃ pi khiḍḍaṃ kileyya, piṭṭhisandhovi-  
kaṃ pi khiḍḍaṃ kileyya, kappasandhovi-  
kaṃ pi khiḍḍaṃ kileṭvā piṭṭhisandhovi-  
kaṃ pi khiḍḍaṃ kileṭvā nahātvā ca pivitvā  
ca paccuttaritvā yena kāmaṃ pakkameyya.  
Taṃ kissa hetu? Mahā h' Upāli<sup>12</sup> attabhāvo  
gambhīre gādhaṃ vindati<sup>13</sup>. Atha āgaccheyya saso<sup>14</sup> vā  
biḷāro vā. Tassa evaṃ assa 'ko cāhaṃ ko ca hatthināgo?  
Yan nūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kappasandhovi-  
kaṃ pi khiḍḍaṃ kileyyaṃ, piṭṭhisandhovi-  
kaṃ pi khiḍḍaṃ

<sup>1</sup> M. Ph. S. araṇṇava<sup>o</sup>; M. Ph. <sup>o</sup>pattāni throughout.

<sup>2</sup> M. Ph. S. add hi. <sup>3</sup> T. ekante; M<sub>6</sub> ekamtena.

<sup>4</sup> T. M<sub>7</sub> viha<sup>o</sup> <sup>5</sup> T. inserts alabhamānāni samādhim.

<sup>6</sup> Ph. T. uppalāpissati; M<sub>7</sub> uppalassati; M. uplavissati; M<sub>6</sub> pilāpissati.

<sup>7</sup> M. Ph. S. aḍḍhatṭha<sup>o</sup>; M<sub>7</sub> abhatṭhama<sup>o</sup>

<sup>8</sup> Ph. <sup>o</sup>sampodhikaṃ; M<sub>6</sub> <sup>o</sup>sandhopikaṃ throughout, T. M<sub>7</sub> mostly.

<sup>9</sup> M. Ph. kileṭvā throughout.

<sup>10</sup> S. nhātvā; M. Ph. nhatvā; M<sub>7</sub> nāh<sup>o</sup> throughout.

<sup>11</sup> Ph. <sup>o</sup>yya, then Taṃ kissa hetu.

<sup>12</sup> M. Ph. S. Up<sup>o</sup> (without h'). <sup>13</sup> T. M<sub>7</sub> vināti.

<sup>14</sup> M<sub>6</sub> silo.

kiḷeyyam, kannasandhovikam pi khiḍḍam kiḷitvā piṭṭhi-sandhovikam khiḍḍam kiḷitvā nahātvā ca pivitvā ca paccuttaritvā yena kāmam pakkameyyan' ti. So tam udakarahadam<sup>1</sup> sahasā appaṭṭisamkhāya<sup>2</sup> pakkhandeyya<sup>3</sup>. Tass' etaṃ pāṭikaṅkham: samsīdissati vā uppilavissati<sup>4</sup> vā<sup>5</sup>. Tam kissa hetu? Paritto h' Upāli<sup>6</sup> attabhāvo gambhīre gāḍham na vindati<sup>7</sup>. Evam eva kho Upāli yo evam vadeyya 'aham samādhim alabhamāno araṇṇe vanapatthāni pantāni senāsanāni paṭisevissāmi' ti, tass' etaṃ pāṭikaṅkham: samsīdissati vā uppilavissati<sup>8</sup> vā.

4. Seyyathā pi Upāli daharo kumāro<sup>9</sup> mando uttāna-seyyako sakena muttakarisena kiḷati. Tam kim maññasi Upāli 'nanvāyam<sup>10</sup> kevalā paripūrā bālakhiḍḍā'<sup>11</sup> ti? Evam bhante. Sa kho so Upāli kumāro aparena samayena vuddhim anvāya indriyānam paripākam anvāya<sup>12</sup>, yāni tāni kumārakānam kiḷāpanakāni bhavanti, seyyathidaṃ vaṅkam<sup>13</sup> ghaṭikam mokkhaṇḍikam<sup>14</sup> ciṅgulakam<sup>15</sup> pattāḷhakam rathakam dhanukam, tehi kiḷati. Tam kim maññasi Upāli 'nanvāyam<sup>16</sup> khiḍḍā purimāya khiḍḍāya<sup>17</sup> abhikkantatarā ca<sup>17</sup> paṇītatarā cā' ti? Evam bhante. Sa<sup>18</sup> kho<sup>18</sup> so Upāli kumāro aparena samayena vuddhim anvāya indriyānam<sup>19</sup> paripākam<sup>19</sup> anvāya<sup>19</sup> pañcāhi kāmaguṇehi samappito samaṅgabhūto paricāreti<sup>20</sup>: cakkhaviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi . . . ghānaviññeyyehi gandhehi . . . jivhaviññeyyehi rasehi . . . kāyaviññeyyehi

<sup>1</sup> T. *adds* upasamhitvā; M<sub>6</sub> upasamkamitvā; M<sub>7</sub> upasam-yitvā. <sup>2</sup> M. Ph. 'khā. <sup>3</sup> *omitted by* S.

<sup>4</sup> Ph. uppilāvi°; T. M<sub>7</sub> uppilāp°; M. uplavi°; M<sub>6</sub> *omits* upp° vā.

<sup>5</sup> M. Ph. *add* ti. <sup>6</sup> M. Ph. M<sub>6</sub>. S. Up° (*without* h').

<sup>7</sup> T. M<sub>7</sub> vināti.

<sup>8</sup> Ph. uppilāvi°; M. uplavi°; T. M<sub>6</sub>. M<sub>7</sub> uppalāp°

<sup>9</sup> *omitted by* M. <sup>10</sup> T. nanvayam; M<sub>7</sub> nānvayam.

<sup>11</sup> M. Ph. 'kiḷā. <sup>12</sup> T. M<sub>7</sub> katvā.

<sup>13</sup> M. Ph. S. vaṅkakam. <sup>14</sup> T. mokkhi°; M<sub>6</sub> mokkhaṭṭikam

<sup>15</sup> M. Ph. S. ciṅku°; T. ciṅu°; S. piṅgulikam; M<sub>6</sub> gulakam.

<sup>16</sup> M<sub>6</sub> nanvayam; T. na tāyam; M<sub>7</sub> nānāyam.

<sup>17</sup> *omitted by* Ph. <sup>18</sup> T. ko; M<sub>7</sub> kho.

<sup>19</sup> *omitted by* M<sub>6</sub>. <sup>20</sup> T. M<sub>7</sub> °vāreti.

phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamphitehi rajaniyehi. Taṃ kiṃ maññasi? Upāli 'nanvāyaṃ' khiddā purimāhi khiddāhi abhikkantatarā ca paṇitatarā ca' ti? Evaṃ bhante.

5. Idha kho pana vo<sup>3</sup> Upāli Tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānam buddho Bhagavā<sup>4</sup>. So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrahmaṇip<sup>5</sup> pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti<sup>6</sup>. So dhammaṃ deseti ādikalyāṇam majjhe kalyāṇam pariyośanakalyāṇam sāttham savyañjanam kevalaparipunnam parisuddham brahmacariyaṃ pakāseti. Taṃ dhammaṃ supāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājato<sup>7</sup>. So taṃ dhammaṃ sutvā Tathāgate saddham paṭilabhati. So tena saddhapaṭilābhena samannāgato iti paṭisaṅcikkhati 'sambādho gharāvāso rajāpatho<sup>8</sup>, abbhokāso pabbajjā; na yidaṃ<sup>9</sup> sukaram agāraṃ ajjhāvasatā ekantaparipunnam ekantaparisuddham saṅkhalikhitam brahmacariyaṃ caritum; yaṃ nūnaṃ kesamassuṃ ohāretvā kāsāyaṇi vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ' ti. So apareṇa samayena appaṃ vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya appaṃ vā nātiparivaṭṭam pahāya mahantaṃ vā nātiparivaṭṭam pahāya kesamassuṃ ohāretvā kāsāyaṇi vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno bhikkhūnaṃ<sup>10</sup> sikkhāsājjivasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajji dayāpanno sabbapāpabhūtahitānukampi viharati. Adinnādānaṃ<sup>11</sup> pahāya<sup>12</sup> adinnādāna paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhi athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti,

<sup>1</sup> T. mamānatha. <sup>2</sup> M, nanvayam; T. na tvam.

<sup>3</sup> omitted by S. <sup>4</sup> M. adds ti.

<sup>5</sup> T. °piyaṃ. <sup>6</sup> T. M, °si.

<sup>7</sup> Ph. S. pacchā<sup>8</sup> <sup>8</sup> Ph. raja<sup>9</sup>; T. M, rājā<sup>10</sup>; M. rāja<sup>11</sup>

<sup>9</sup> T. idam. <sup>10</sup> T. M, bhikkhū. <sup>11</sup> omitted by M<sub>6</sub>.





hoti. Ukkoṭanavañcananikatisāciyogā<sup>1</sup> paṭivirato hoti. Chedanavadhabandhanaviparāmosa<sup>2</sup>-ālopasahasākārā<sup>3</sup> paṭivirato hoti. So santuṭṭho hoti kāyaparihārikena<sup>4</sup> cīvarena kucchiparihārikena piṇḍapātena yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi nāma pakkhī sakuno yena yen' eva ḍeti sapattabhāro<sup>5</sup> 'va<sup>6</sup> ḍeti, evam eva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena yena yen' eva pakkamati samādāy' eva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

6. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuyyañjanaggāhī, yadvādhikaraṇaṃ enaṃ<sup>7</sup> cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sntvā . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuyyañjanaggāhī, yadvādhikaraṇaṃ enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ avyāsekasukhaṃ<sup>8</sup> paṭisaṃvedeti.

7. So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammūñjite<sup>9</sup> pasārite sampajānakārī hoti, saṅghātipattacivaradhāraṇe sampajānakārī hoti, asite<sup>10</sup> pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate thīte nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti. So iminā ca ariyena silakkhandhena samannāgato iminā ca

<sup>1</sup> Ph. ukkoṭavañc°    <sup>2</sup> S. °bandavi°

<sup>3</sup> M. Ph. °sāha°; T. °sahasāvyakārā; M, °sahavyākārā; S. °sāhasā.

<sup>4</sup> M. Ph. °pāri° throughout.    <sup>5</sup> T. sapattāhāro.

<sup>6</sup> T. M<sub>6</sub> yeva.    <sup>7</sup> T. M<sub>6</sub> etaṃ.

<sup>8</sup> T. avyasekkham.    <sup>9</sup> M. Ph. sammūñcite.

<sup>10</sup> T. omits this phrase.

ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññena samannāgato vivittam senāsanam bhajati araññam rukkhamaḷam pabbatam kandaram girigubham<sup>1</sup> susānam vanapattham abbhokāsam palālapuñjam. So araññagato vā rukkhamaḷagato vā suññāgāragato vā nisidati pallaṅkam abhujitvā<sup>2</sup> ujum kāyam paṇidhāya<sup>3</sup> parimukham satim upaṭṭhapetvā. So abhiññham loke pahāya vigatābhijjhena cetasā viharati, abhiññhāya cittaṃ parisodheti, vyūpādapadosam<sup>4</sup> pahāya avyāpammacitto<sup>4</sup> viharati sabbapāpabbhūtaḥitānukampī, vyūpādapadosā<sup>4</sup> cittaṃ parisodheti, thinamiddham pahāya vigatathinamiddho viharati ālokasaññi sato sampajāno, thinamiddhā cittaṃ parisodheti, uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti, vicikiccham pahāya tiṇṇavicikiccho viharati akathamkathi kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

8. So<sup>5</sup> ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkarane vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pitisukham paṭhamam<sup>6</sup> jhānam<sup>6</sup> upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyam<sup>7</sup> vihāro purimehi<sup>8</sup> vihārehi<sup>8</sup> abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā<sup>9</sup> araññe vanapatthāni paṇṭāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

9. Puna ca param Upāli bhikkhu vitakkavicārānam vūpasamā . . .<sup>10</sup> dutiyam jhānam upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyam<sup>11</sup> vihāro purimehi<sup>12</sup> vihārehi<sup>12</sup> abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā

<sup>1</sup> M. Ph. °gūham.<sup>2</sup> M. Ph. abhuñj°<sup>3</sup> T. M<sub>6</sub> M<sub>7</sub> pan°<sup>4</sup> T. vya° and avya°<sup>5</sup> omitted by T. M<sub>7</sub>.<sup>6</sup> T. M<sub>6</sub> M<sub>7</sub> °majjh° and likewise in every similar case.<sup>7</sup> T. na vāyam.<sup>8</sup> T. M<sub>6</sub> M<sub>7</sub> purimāhi (T. °mā) khiddāhi.<sup>9</sup> T. M<sub>6</sub> M<sub>7</sub> samph° always. <sup>10</sup> M. pa.<sup>11</sup> T. M<sub>7</sub> nanvāyam.<sup>12</sup> T. M<sub>6</sub> M<sub>7</sub> °mena °rena.

araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

10. Puna ca param Upāli bhikkhu pitiyā ca virāgā...<sup>1</sup> tatiyaṃ jhānaṃ upasampajja viharati. Tam kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

11. Puna ca param Upāli bhikkhu sukhassa ca pahānā...<sup>3</sup> catutthaṃ jhānaṃ<sup>4</sup> upasampajja viharati. Tam kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

12. Puna ca param Upāli bhikkhu sabbaso rūpasāññānaṃ samatikkamā<sup>5</sup> paṭighasaññānaṃ atthaṅgamā<sup>6</sup> nānatta-sāññānaṃ amanasikārā 'ananto ākāso' ti ākāśānañcāyatanam upasampajja viharati. Tam kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇitataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

13. Puna ca param Upāli bhikkhu sabbaso ākāśānañcāyatanam samatikkamma 'anantaṃ viññānaṃ' ti viññānañcāyatanam upasampajja viharati...<sup>pe</sup>...<sup>7</sup> sabbaso viññānañcāyatanam samatikkamma 'natthi kiñci' ti ākiñcaññāyatanam upasampajja viharati...<sup>3</sup> sabbaso ākiñcaññāyatanam samatikkamma 'santam<sup>8</sup> etaṃ paṇitam etaṃ'

<sup>1</sup> M. pa.    <sup>2</sup> T. M., nanvayaṃ.    <sup>3</sup> M. la.

<sup>4</sup> M. *continues*: la, Ph. pa || Puna.    <sup>5</sup> T. 'kkammā.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>, atthag<sup>o</sup>

<sup>7</sup> M. la; Ph. pa; *omitted by S.*

<sup>8</sup> T. natthi kiñci ti; M<sub>7</sub> only natthi; M<sub>6</sub> omits the words between inverted commas.

ti nevasaṇṇānāsaṇṇāyatanam upasampajja viharati. Tam kiṃ maññasi Upāli 'nanvāyam' vihāro purimehi vihārehi abhikkantataro ca paṇītataro eṃ' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā<sup>2</sup> araṇṇe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

14. Puna ca param Upāli bhikkhu sabbaso nevasaṇṇānāsaṇṇāyatanam samatikkamma saṇṇāvedayitanirodham upasampajja viharati, paṇṇāya c'assa disvā āsavā parikkhijjā honti. Tam kiṃ maññasi Upāli 'nanvāyam' vihāro purimehi vihārehi abhikkantataro ca paṇītataro eṃ' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā<sup>3</sup> araṇṇe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

Ingha tvaṃ Upāli saṅghe viharāhi<sup>4</sup>, saṅghe<sup>4</sup> te<sup>4</sup> viharato phāsu<sup>5</sup> bhavissati ti.

## C.

1. Dasa yime<sup>6</sup> bhikkhave dhamme appahāya abhabbo arahattam sacchikātum. Katame dasa?

2. Rāgam dosam moham kodham upanāham makkham paḷasam<sup>7</sup> issam macchariyam mānam.

Ime kho bhikkhave dasa dhamme 'appahāya abhabbo arahattam sacchikātum'<sup>8</sup>.

3. Dasa<sup>9</sup> yime bhikkhave dhamme pahāya bhabbo arahattam sacchikātum. Katame dasa?

4. Rāgam dosam moham kodham upanāham makkham paḷasam<sup>7</sup> issam<sup>10</sup> macchariyam mānam.

Ime kho bhikkhave dasa dhamme pahāya bhabbo arahattam sacchikātum ti.

<sup>1</sup> T. M<sub>7</sub> nanvayam. <sup>2</sup> M. here samph<sup>o</sup>

<sup>3</sup> T. here samp<sup>o</sup>, M. samph<sup>o</sup>

<sup>4</sup> omitted by T.; M<sub>6</sub>. M<sub>7</sub> omit only te.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> 'sum. <sup>6</sup> M<sub>6</sub> ime. <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> pal<sup>o</sup>

<sup>8</sup> S. adds ti. <sup>9</sup> Ph. only has Ime and so on.

<sup>10</sup> M<sub>7</sub> iccham.

Upāsakavaggo<sup>1</sup> dasamo<sup>2</sup>.

Tatr<sup>3</sup> uddānaṃ:

Kāmaḥhogi<sup>4</sup> veram<sup>5</sup> diṭṭhi<sup>6</sup> Vajjiya<sup>7</sup>-Uttiya<sup>8</sup> ubho<sup>9</sup>  
Kokanudo<sup>10</sup> āhuniyo<sup>11</sup> thero<sup>12</sup> Upāli abhabbo<sup>13</sup> ti<sup>14</sup>.

Dutiyaṇṇāsako<sup>15</sup> niṭṭhito<sup>16</sup>.

# CI.

1. Tisso<sup>17</sup> bhikkhave samaṇasaññā bhāvitā bahulikataḥ  
satta dhamme paripūrenti. Katamā tisso?

2. Vevanṇiyamhi ajjhūpagato, parapaṭibaddha<sup>18</sup> me jivikā<sup>19</sup>, añño me ākappo karaṇiyo ti<sup>20</sup>.

Imā kho bhikkhave tisso samaṇasaññā bhāvitā bahulikataḥ  
satta dhamme paripūrenti. Katame satta?

3. Niccam<sup>21</sup> satatakāri hoti satatavutti<sup>22</sup> silesu, anabhi-  
jjhālu hoti, avyāpajho<sup>23</sup> hoti, anatiṃāni hoti, sikkhākāmo

<sup>1</sup> M. Upāli<sup>o</sup>; Ph. Vaggo. <sup>2</sup> M. Ph. S. pañcāmo.

<sup>3</sup> M. Ph. S. tass<sup>o</sup>.

<sup>4</sup> M. Ph. bhogi; T. kodho; M<sub>6</sub>. M<sub>7</sub> kodha.

<sup>5</sup> M. bhayaṃ; T. ve; M<sub>7</sub> vo; *omitted by* M<sub>6</sub>.

<sup>6</sup> M. kimdiṭṭhiko; T. M<sub>6</sub>. M<sub>7</sub> *add* ca.

<sup>7</sup> Ph. T. M<sub>6</sub> Vajji; M. sabbam garaṇi.

<sup>8</sup> M. Ph. oyo; T. M<sub>6</sub>. M<sub>7</sub> o<sup>o</sup>ko. <sup>9</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> ca.

<sup>10</sup> M. Kocakanado; T. Katado; *omitted by* M<sub>6</sub>.

<sup>11</sup> M. M<sub>6</sub> neyyo; Ph. *adds* ca; T. Punṇiye; M<sub>7</sub> Punṇiyo.

<sup>12</sup> Ph. *adds* ca. <sup>13</sup> Ph. bhābba cā; T. M<sub>6</sub>. M<sub>7</sub> *add* navā.

<sup>14</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>15</sup> Ph. o<sup>o</sup>kaṃ; T. M<sub>6</sub>. M<sub>7</sub> paṇṇāsakaṃ.

<sup>16</sup> Ph. o<sup>o</sup>taṃ dutiyaṃ; S. dutiyo; *omitted by* T. M<sub>6</sub>. M<sub>7</sub>.

<sup>17</sup> M. T. M<sub>6</sub>. M<sub>7</sub> *add* imā.

<sup>18</sup> M. Ph. o<sup>o</sup>bandha. <sup>19</sup> Ph. o<sup>o</sup>tā.

<sup>20</sup> *omitted by* S. <sup>21</sup> *omitted by* M.

<sup>22</sup> M. santatha<sup>o</sup>; M<sub>6</sub> samtata<sup>o</sup> both times; M<sub>7</sub> santa<sup>o</sup> and  
santata<sup>o</sup> <sup>23</sup> T. avya<sup>o</sup>

hoti, idam atthan ti 'ssa<sup>1</sup> hoti jīvitaparikkhāresu, āradḍha-vīriyo ca<sup>2</sup> viharati.

Imā kho bhikkhave tisso samaṇasaññā bhāvitā bahulikātā ime satta dhamme paripūrenti ti.

## CII.

1. Satt' ime bhikkhave bojjhaṅgā bhāvitā bahulikātā tisso vijjā paripūrenti. Katame satta?

2. Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, viriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhasambojjhaṅgo<sup>3</sup>.

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulikātā tisso vijjā paripūrenti. Katamā tisso?

3. Idha bhikkhave bhikkhu anekavihiṭṭam pubbenivāsam anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo<sup>4</sup> . . . pe<sup>5</sup> . . . iti sūkāraṃ sa-uddesaṃ anekavihiṭṭam pubbenivāsam anussarati. Dibbena cakkhunā visuddhena atikkantamānusakena<sup>6</sup> . . . pe<sup>7</sup> . . . yathākammūpage satte pajānāti. Āsavānaṃ khayā . . . pe<sup>8</sup> . . . sacchikatvā upasampajja viharati.

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulikātā imā tisso vijjā paripūrenti ti.

## CIII.

1. Micchattam bhikkhave āgamma virāḍhanā hoti, no ārāḍhanā. Kathanā ca bhikkhave micchattam āgamma virāḍhanā hoti, no ārāḍhanā?

2. Micchādīṭṭhikassa bhikkhave micchāsāṅkappo pahoti. Micchāsāṅkappassa micchāvācā pahoti. Micchāvācassa

<sup>1</sup> Ph. S. icc attham ti 'ssa (Ph. hi'ssa); T. icchatatan ti 'ssa; M<sub>6</sub> icchantam ti 'ssa; M<sub>7</sub> icchattam ti 'ssa.

<sup>2</sup> omitted by S. <sup>3</sup> M. Ph. S. upekkhā<sup>o</sup>

<sup>4</sup> M. Ph. add tisso pi jātiyo. <sup>5</sup> M. la; omitted by Ph.

<sup>6</sup> M. Ph. 'nussakena; T. M<sub>6</sub> M<sub>7</sub> only atikka.

<sup>7</sup> M. pa; omitted by Ph.

<sup>8</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub> M<sub>7</sub>.

micchākammanto pahoti. Micchākammantassa micchā-ājivo pahoti. Micchā-ājivassa micchāvāyāmo pahoti. Micchāvāyāmassa micchāsati pahoti. Micchāsatissa micchāsamādhi pahoti. Micchāsamādhissa micchāñāṇaṃ pahoti. Micchāñāṇassa<sup>1</sup> micchāvimutti pahoti.

Evam kho bhikkhave micchattaṃ āgama virāḍhanā hoti, no ārāḍhanā.

3. Sammattaṃ bhikkhave āgama ārāḍhanā hoti, no virāḍhanā. Kathaṃ ca bhikkhave sammattaṃ āgama ārāḍhanā hoti, no virāḍhanā?

4. Sammādiṭṭhikassa bhikkhave sammāsaṅkappo pahoti. Sammāsaṅkappassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājivo pahoti. Sammā-ājivassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatissa sammāsamādhi pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa<sup>2</sup> sammāvimutti pahoti.

Evam kho bhikkhave sammattaṃ āgama ārāḍhanā hoti, no virāḍhanā ti.

#### CIV.

1. Micchādiṭṭhikassa bhikkhave purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchā-ājivassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇassa<sup>2</sup> micchāvimuttissa yaṃ e'eva<sup>3</sup> kāyakammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ<sup>4</sup> yaṃ ca vacīkammaṃ ... yaṃ ca manokammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā anīṭṭhāya akantāya amanāpāya ahitāya dukkhāya samvattanti. Taṃ kissa hetu? Diṭṭhi hi<sup>5</sup> bhikkhave pāpikā.

2. Seyyathā pi bhikkhave nimbabijam<sup>6</sup> vā kosātakibijam<sup>6</sup> vā tittakalābubijam<sup>7</sup> vā allāya paṭhaviyā<sup>8</sup> nikkhittaṃ, yaṃ

<sup>1</sup> T. M<sub>7</sub> 'ñāṇissa. <sup>2</sup> T. M<sub>7</sub>, S. 'ñāṇissa. <sup>3</sup> M. Ph. ca.

<sup>4</sup> M<sub>6</sub>, S. 'dinnam *throughout*; T. M<sub>7</sub>, 'dinnam *and* 'dinnam.

<sup>5</sup> M. Ph. hi 'ssa. <sup>6</sup> S. 'ṭṭa; M. Ph. omit ko<sup>o</sup> vā.

<sup>7</sup> S. 'kalā<sup>o</sup> <sup>8</sup> T. 'yam.



c'eva paṭhavirasam upādiyati yañ ca āporasam upādiyati, sabban tam tittakattāya<sup>1</sup> kaṭukattāya asātattāya samvattati. Tam kissa hetu? Bijam hi<sup>2</sup> bhikkhave pāpakam. Evam eva kho bhikkhave micchādīṭṭhikassa purisapuggalassa micchāsankappassa micchāvācassa micchākammantassa micchā-ājivassa micchāvāyāmassa micchāsatisa micchā-samūlhiassa micchāñāpassa<sup>3</sup> micchāvimuttissa yañ c'eva kāyakammam yathādīṭṭhisamattam samādinnam yañ ca vacikammam . . .<sup>4</sup> yañ<sup>5</sup> ca manokammam yathādīṭṭhisamattam samādinnam yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā anīṭṭhāya akantāya amanāpāya ahitāya dukkhāya samvattanti. Tam kissa hetu? Dīṭṭhi hi<sup>6</sup> bhikkhave pāpikā.

3. Sammādīṭṭhikassa bhikkhave purisapuggalassa sammāsankappassa sammāvācassa sammākammantassa sammā-ājivassa sammāvāyāmassa sammāsatisa sammāsamūlhiassa sammāñāpassa sammāvimuttissa yañ c'eva kāyakammam yathādīṭṭhisamattam samādinnam, yañ ca vacikammam yathādīṭṭhisamattam samādinnam yañ ca manokammam yathādīṭṭhisamattam samādinnam yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā itṭhāya kantāya manāpāya hitāya sukhāya samvattanti. Tam kissa hetu? Dīṭṭhi hi<sup>6</sup> bhikkhave bhaddikā.

4. Seyyathā pi bhikkhave ucchubijam vā sūlibijam vā muddikabijam<sup>7</sup> vā allāya paṭhaviyā nikkhittam, yañ c'eva<sup>8</sup> paṭhavirasam upādiyati yañ ca āporasam upādiyati, sabban tam sātattāya madhurattāya asecanakattāya samvattati. Tam kissa hetu? Bijam hi bhikkhave bhaddakam<sup>9</sup>. Evam eva kho bhikkhave sammādīṭṭhikassa purisapuggalassa<sup>10</sup> sammāsankappassa sammāvācassa sammākammantassa

<sup>1</sup> T. tikattāya.    <sup>2</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. 'ñāpissa throughout.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> in full.

<sup>5</sup> T. M<sub>7</sub> omit yañ ca . . . 'dinnam.

<sup>6</sup> M. Ph. hi 'ssa.    <sup>7</sup> M. Ph. 'kā°

<sup>8</sup> M. Ph. S. ca.    <sup>9</sup> M<sub>6</sub>. S. bhaddikam.

<sup>10</sup> M. pa || sammāvimuttissa.

sammā-ājīvassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāñāṇassa sammāvimuttissa yañ c'eva kāyakammaṃ yathādiṭṭhisamattam samādiṇṇam yañ ca vacīkammaṃ . . . yañ ca manokammaṃ yathādiṭṭhisamattam samādiṇṇam yā ca cetanā yā ca patthanā yo ca papidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya suklāya samvattanti. Tam kissa hetu? Diṭṭhi hi<sup>1</sup> bhikkhave bhaddikā ti.

## CV.

1. Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyaṃ anva<sup>2</sup>d eva<sup>3</sup> ahirikaṃ anottappam. Avijjāgatassa bhikkhave aviddasuno<sup>3</sup> micchādiṭṭhi pahoti. Micchādiṭṭhikassa<sup>4</sup> micchāsaṅkappo pahoti. Micchāsaṅkappassa micchāvācā pahoti. Micchāvācassa micchākammanto pahoti. Micchākammantassa micchā-ājīvo pahoti. Micchā-ājīvassa micchāvāyāmo pahoti. Micchāvāyāmassa micchāsati pahoti. Micchāsatisa micchāsamādhī pahoti. Micchāsamādhissa micchāñāṇam pahoti. Micchāñāṇassa micchāvimutti pahoti.

2. Vijjā<sup>5</sup> bhikkhave pubbaṅgamā kusalanāṃ dhammānaṃ samāpattiyaṃ anva<sup>2</sup>d eva<sup>3</sup> hirottappam. Vijjāgatassa bhikkhave viddasuno<sup>6</sup> sammādiṭṭhi pahoti. Sammādiṭṭhikassa<sup>4</sup> sammāsaṅkappo pahoti. Sammāsaṅkappaassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājīvo pahoti. Sammā-ājīvassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatisa sammāsamādhī pahoti. Sammāsamādhissa sammāñāṇam pahoti. Sammāñāṇassa sammāvimutti pahoti.

<sup>1</sup> M. Ph. hi 'ssa.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> ann-d-eva.

<sup>3</sup> M. avindasuno.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> 'diṭṭhissa.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> add ca kho.

<sup>6</sup> M. vinda<sup>o</sup>

## CVL

1. Dasa yimāni bhikkhave nijjaravattlhūni<sup>1</sup>. Katamāni dasa?

2. Sammāditṭhikassa bhikkhave micchāditṭhi nijjiṇṇā hoti, ye ca micchāditṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāditṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo nijjiṇṇo hoti, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvācassa bhikkhave micchāvācā nijjiṇṇā hoti, ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammākammantassa bhikkhave micchākammanto nijjiṇṇo hoti, ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammā-ājivassa bhikkhave micchā-ājivo nijjiṇṇo hoti, ye ca micchā-ājivapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammā-ājivapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvāyāmassa bhikkhave micchāvāyāmo nijjiṇṇo hoti, ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsattissa bhikkhave micchāsatti nijjiṇṇā hoti, ye ca micchāsattipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāsattipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsamādhissa bhikkhave micchāsamādhī nijjiṇṇo hoti, ye ca micchāsamādhīpaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjiṇṇā honti, sammāsamādhīpaccayā ca aneke

<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> nijjarā°

kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāñāpassa bhikkhave micchāñāpaṃ nijjīṇaṃ hoti, ye ca micchāñāpaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjīṇā honti, sammāñāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvimuttissa bhikkhave micchāvimutti nijjīṇā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjīṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Imāni kho bhikkhave dasa nijjaravattāni ti.

### CVII.

1. Atthi bhikkhave dakkhiṇesu janapadesu dhovanam<sup>1</sup> nāma. Tattha hoti annam pi pānam pi khajjam<sup>2</sup> pi<sup>2</sup> bhojjam pi leyyam pi peyyam<sup>3</sup> pi<sup>3</sup> naccam pi gītam pi vāditam pi. Atth' etaṃ bhikkhave dhovanam<sup>4</sup>, n'etaṃ natthi ti vadāmi. Tañ ca kho etaṃ bhikkhave dhovanam<sup>5</sup> hinam<sup>5</sup> gammam<sup>5</sup> pothujjanikam<sup>5</sup> anariyam<sup>5</sup> anattasamhitam<sup>5</sup> na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati<sup>6</sup>. Ahañ<sup>7</sup> ca<sup>7</sup> kho<sup>7</sup> bhikkhave ariyam<sup>7</sup> dhovanam<sup>7</sup> desissāmi<sup>8</sup>, yaṃ dhovanam<sup>7</sup> ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati; yaṃ dhovanam<sup>7</sup> āgama jātiddhammā sattā jātiyā parimuccanti, jarādharmā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ supātha sādhuṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etaṃ avoca: —

2. Katamañ ca taṃ<sup>9</sup> bhikkhave ariyam<sup>9</sup> dhovanam<sup>9</sup>, yaṃ<sup>9</sup> dhovanam<sup>9</sup> ekantanibbidāya virāgāya nirodhāya upasamāya

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> dhop<sup>o</sup>; T. yepanam. <sup>2</sup> omitted by Ph.

<sup>3</sup> omitted by M. Ph. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> dhop<sup>o</sup> throughout.

<sup>5</sup> T. 'tam. <sup>6</sup> Ph. continues: yaṃ dho<sup>o</sup> āgama.

<sup>7</sup> M. atthi. <sup>8</sup> omitted by M. <sup>9</sup> omitted by S.

abhiññāya sambodhāya nibbānāya samvattati; yaṃ dhovanāṃ āgama jātidhammā sattā jātiyā parimuccanti, jarā-dhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi niddhotā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhotā honti, sammādiṭṭhipaccayā ca<sup>1</sup> aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo niddhoto hoti . . . pe<sup>2</sup> . . . sammāvācassa bhikkhave micchāvācā niddhotā hoti . . . sammākammantassa bhikkhave micchākammanto niddhoto hoti . . . sammā-ājivassa bhikkhave micchā-ājivo niddhoto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo niddhoto hoti . . .<sup>3</sup> sammāsatiassa bhikkhave micchāsati niddhotā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi niddhoto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ niddhotā hoti . . . sammāvimuttissa bhikkhave micchāvimutti niddhotā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhotā hoti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idaṃ kho taṃ bhikkhave ariyaṃ dhovanāṃ, yaṃ<sup>4</sup> dhovanāṃ<sup>4</sup> ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati; yaṃ dhovanāṃ āgama jātidhammā sattā jātiyā parimuccanti, jarā-dhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti ti<sup>5</sup>.

<sup>1</sup> omitted by T. M., S.

<sup>2</sup> M. la; Ph. pa; omitted by S.

<sup>3</sup> T. M., M., pe.

<sup>4</sup> omitted by M. Ph. S.

<sup>5</sup> omitted by M.

## CVIII.

1. Tikicchakā bhikkhave virecanam denti pittasamuttānānam pi ābādhānam paṭighātāya semhasamuttānānam pi ābādhānam paṭighātāya vātasamuttānānam pi ābādhānam paṭighātāya. Atth' etaṃ bhikkhave virecanam, u'etaṃ natthi ti vadāmi. Tañ ca kho etaṃ<sup>1</sup> bhikkhave virecanam sampajjati pi vipajjati pi. Ahañ ca kho bhikkhave ariyaṃ virecanam desissāmi, yaṃ virecanam sampajjati yeva<sup>2</sup> no vipajjati; yaṃ virecanam āgama jātīdhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparideva-dukkhadomanassupāyāsadhammā sattā sokaparideva-dukkhadomanassupāyāsehi parimuccanti. Taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etaṃ avoca:—

2. Katamañ ca taṃ bhikkhave ariyaṃ virecanam, yaṃ<sup>3</sup> virecanam<sup>3</sup> sampajjati yeva<sup>4</sup> no vipajjati; yaṃ virecanam āgama jātīdhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparideva-dukkhadomanassupāyāsadhammā sattā sokaparideva-dukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi virittā<sup>5</sup> hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa virittā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo viritto hoti ...<sup>6</sup> sammāvācassa bhikkhave micchāvācā virittā hoti ... sammākammantassa bhikkhave micchākammanto viritto hoti ... sammā-ājīvassa bhikkhave micchā-ājīvo viritto hoti ... sammāvāyāmassa bhikkhave micchāvāyāmo viritto hoti ... sammāsatissa bhikkhave micchāsati virittā hoti ...

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>, evam.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub>, c'eva.

<sup>3</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>, S.

<sup>4</sup> Ph. m-eva; T. M<sub>6</sub>. M<sub>7</sub>, c'eva.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>, virattā; S. virittā throughout.    <sup>6</sup> M. la.

sammāsamādhissa bhikkhave micchāsamādhi viritto hoti  
 . . . sammāñāpassa bhikkhave micchāñāpaṃ virittaṃ hoti  
 . . . sammāvimuttissa bhikkhave micchāvimutti virittā hoti.  
 ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā  
 sambhavanti, te c'assa virittā honti, sammāvimuttipaccayā  
 ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idam kho taṃ bhikkhave ariyaṃ virecanam, yaṃ<sup>1</sup>  
 virecanam<sup>1</sup> sampajjati yeva<sup>2</sup> no vipajjati; yaṃ virecanam  
 āgamma jātidhammā sattā jātiyā parimuccanti jarādhammā<sup>3</sup>  
 sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena  
 parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā  
 sattā sokaparidevadukkhadomanassupāyāsehi parimuccan-  
 ti ti<sup>4</sup>.

## CIX.

1. Tikicchakā bhikkhave vamanam denti pittasamuttā-  
 nānam pi ābādhānam paṭighātāya semhasamuttānānam pi  
 ābādhānam paṭighātāya vātasamuttānānam pi ābādhānam  
 paṭighātāya. Atth' etaṃ bhikkhave vamanam, n'etaṃ natthi  
 ti vadāmi. Tañ ca kho etaṃ bhikkhave vamanam sam-  
 pajjati pi vipajjati pi. Ahañ ca<sup>2</sup> kho<sup>3</sup> bhikkhave ariyaṃ  
 vamanam desissāmi, yaṃ vamanam sampajjati yeva<sup>6</sup> no  
 vipajjati; yaṃ vamanam āgamma jātidhammā sattā jātiyā  
 parimuccanti, jarādhammā sattā jarāya parimuccanti,  
 maraṇadhammā sattā maraṇena parimuccanti, sokapari-  
 devadukkhadomanassupāyāsadhammā sattā sokaparideva-  
 dukkhadomanassupāyāsehi parimuccanti. Taṃ supātha<sup>7</sup>  
 . . . pe<sup>8</sup> . . .

2. Katamañ ca taṃ bhikkhave ariyaṃ vamanam, yaṃ<sup>9</sup>  
 vamanam<sup>9</sup> sampajjati yeva<sup>6</sup> no vipajjati; yaṃ vamanam  
 āgamma jātidhammā sattā jātiyā parimuccanti . . . pe<sup>10</sup> . . .

<sup>1</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>3</sup> M. pa || soka<sup>o</sup> pari<sup>o</sup>      <sup>4</sup> M. Ph. omit ti.

<sup>5</sup> S. adds tam.      <sup>6</sup> Ph. m-eva; T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>7</sup> T. M<sub>7</sub> add sādho manasi<sup>o</sup>      <sup>8</sup> M. pa; omitted by Ph. S.

<sup>9</sup> omitted by Ph. M<sub>6</sub>. S.      <sup>10</sup> M. la; Ph. pa.

sokaparidevadukkhadomanassupāyāsadhammā<sup>1</sup> sattā<sup>1</sup> soka-paridevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi vantā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa vantā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo vanto hoti ...<sup>2</sup> sammāvācassa bhikkhave micchāvācā vantā hoti ... sammākammantassa bhikkhave micchākammanto vanto hoti ... sammā-ājīvassa bhikkhave micchā-ājīvo vanto hoti ... sammāvāyāmassa bhikkhave micchāvāyāmo vanto hoti ... sammāsatissa bhikkhave micchāsatī vantā hoti ... sammāsamādhissa bhikkhave micchāsamādhī vanto hoti ... sammāñāpassa bhikkhave micchāñāpaṃ vantaṃ hoti ... sammāvimuttissa bhikkhave micchāvimutti vantā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa vantā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idam kho taṃ bhikkhave ariyaṃ vamanam, yaṃ<sup>3</sup> vamanam<sup>3</sup> sampajjati yeva<sup>4</sup> no vipajjati; yaṃ vamanam āgama jātīdhammā sattā jātiyā parimuccanti, jarādhammā ... pe<sup>5</sup> ... sokaparidevadukkhadomanassupāyāsadhammā<sup>6</sup> sattā<sup>6</sup> sokaparidevadukkhadomanassupāyāsehi parimuccanti ti.

## CX.

1. Dasa yime bhikkhave niddhamaniyā dhammā. Katame dasa?

2. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi niddhantā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhantā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ

<sup>1</sup> omitted by T. M<sub>5</sub>. M<sub>7</sub>. <sup>2</sup> M. pa.

<sup>3</sup> omitted by Ph. T. M<sub>5</sub>. M<sub>7</sub>. S.

<sup>4</sup> Ph. m-eva; T. M<sub>5</sub>. M<sub>7</sub>. c'eva.

<sup>5</sup> M. pa; Ph. S. in full. <sup>6</sup> omitted by M.



gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo niddhanto hoti . . .<sup>1</sup> sammāvācassa bhikkhave micchāvācā niddhantā hoti . . . sammākammantassa bhikkhave micchākammanto niddhanto hoti . . . sammā-ājivassa bhikkhave micchā-ājivo niddhanto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo niddhanto hoti . . . sammāsatissa bhikkhave micchāsati niddhantā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi niddhanto hoti . . . sammāñāpassa bhikkhave micchāñāpaṇa niddhantaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti niddhantā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhantā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Ime kho bhikkhave dasa niddhamaniyā dhammā ti.

### CXI.

1. Atha kho aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho so<sup>2</sup> bhikkhu Bhagavantaṃ etad avoca 'asekho asekho ti bhante vuccati. Kittāvatā nu<sup>3</sup> kho<sup>3</sup> bhante bhikkhu asekho hoti' ti?

2. Idha bhikkhu<sup>4</sup> bhikkhu<sup>5</sup> asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājivena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāpena samannāgato hoti, asekhāya sammāvimuttiyā<sup>6</sup> samannāgato hoti.

Evam kho bhikkhu<sup>7</sup> bhikkhu<sup>8</sup> asekho hoti ti.

<sup>1</sup> M. pa.      <sup>2</sup> omitted by T. M.

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> T. M, bhikkhave.

<sup>5</sup> M. bhikkhussa; omitted by Ph. M. S.

<sup>6</sup> T. °sati, as in the next Sutta, till °vimutti, where it has °ttiya samannā° and so on.

<sup>7</sup> T. M. M, bhikkhave.      <sup>8</sup> omitted by Ph. S.

## CXII.

1. Dasa yime bhikkhave asekiyā dhammā. Katame dasa?

2. Asekā sammādiṭṭhi, aseko sammāsaṅkappo, asekhā sammāvācā, aseko sammākammanto, aseko samānā-ñjivo, aseko sammāvāyāmo, asekhā sammāsati, aseko sammāsamādhī, asekaṃ sammāñāṇaṃ, asekhā sammāvimutti.

Ime kho bhikkhave dasa asekiyā dhammā ti.

Samāsaññāvaggo<sup>1</sup> paṭhamo.

Tass' uddānaṃ<sup>2</sup>:

Sañña<sup>3</sup> bojjaṅgā micchattaṃ bijaṃ<sup>4</sup> vijjaya<sup>5</sup> nijjarā<sup>6</sup>  
Dhovaṇa<sup>7</sup> ca<sup>8</sup> tikicchā ca<sup>9</sup> uddhamanaṃ<sup>9</sup> dve<sup>10</sup> asekhā<sup>11</sup> ti.

## CXIII.

1. Adhammo ca bhikkhave veditabbo anatto<sup>12</sup> ca, dhammo<sup>13</sup> ca veditabbo attho ca, adhammaṇ ca viditvā anattaṇ<sup>14</sup> ca, dhammaṇ<sup>15</sup> ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ. Katamo ca bhikkhave adhammo ca anatto ca?

2. Micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchā-ñjivo micchāvāyāmo micchāsati micchāsamādhī micchāñāṇaṃ micchāvimutti.

<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> omit tass' uddo and the uddo itself.

<sup>3</sup> S. samāsañña. <sup>4</sup> omitted by Ph. S.

<sup>5</sup> Ph. vijjā hoti; S. upavijjaya. <sup>6</sup> M. raṇ; S. vijjānaṃ.

<sup>7</sup> M. naṃ; S. nati<sup>9</sup> omitted by M. S.

<sup>9</sup> M. vamaṇaṃ niddho; Ph. na; S. mena.

<sup>10</sup> omitted by Ph. <sup>11</sup> Ph. asekiyā; S. cā.

<sup>12</sup> T. M<sub>7</sub> na attho; Ph. dhammo. <sup>13</sup> Ph. anatto.

<sup>14</sup> Ph. T. M<sub>7</sub> dhammaṇ. <sup>15</sup> Ph. T. M<sub>7</sub> anattaṇ.

Ayaṃ vuccati bhikkhave adhammo ca anatto ca. Katamo ca bhikkhave dhammo ca attho ca?

3. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Ayaṃ vuccati bhikkhave dhammo ca attho ca.

4. Adhammo<sup>1</sup> ca bhikkhave veditabbo anatto ca, dhammo ca<sup>2</sup> veditabbo attho ca, adhammaṇ ca viditvā anattaṇ ca, dhammaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṇ ti iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṇ ti.

#### CXIV.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṇ ca viditvā dhammaṇ ca, anattaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṇ. Katamo ca bhikkhave adhammo<sup>3</sup>, katamo ca dhammo, katamo ca anatto, katamo ca attho?

2. Micchādiṭṭhi bhikkhave adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūrīṃ gacchanti, ayaṃ attho. Micchāsaṅkappo bhikkhave adhammo, sammāsaṅkappo dhammo, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūrīṃ gacchanti, ayaṃ attho. Micchāvācā bhikkhave adhammo, sammāvācā dhammo, ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūrīṃ gacchanti, ayaṃ attho. Micchākammanto bhikkhave adhammo, sammākammanto dhammo, ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti,

<sup>1</sup> M. Ph. *omit* Adho . . . attho ca.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> *add* bhikkhave.

<sup>3</sup> M<sub>6</sub> *then has* ca attho ca (*all*).

ayaṃ anatto, sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripurīṃ gacchanti, ayaṃ attho. Micchā-ājīvo bhikkhave adhammo, sammā-ājīvo dhammo, ye ca micchā-ājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammā-ājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripurīṃ gacchanti, ayaṃ attho. Micchāvāyāmo bhikkhave adhammo, sammāvāyāmo dhammo, ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripurīṃ gacchanti, ayaṃ attho. Micchāsati bhikkhave adhammo, sammāsati dhammo, ye ca micchāsati-paccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsati-paccayā ca aneke kusalā dhammā bhāvanāpāripurīṃ gacchanti, ayaṃ attho. Micchāsamādhi bhikkhave adhammo, sammāsamādhi dhammo, ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripurīṃ gacchanti, ayaṃ attho. Micchāñāṇa bhikkhave adhammo, sammāñāṇa dhammo, ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripurīṃ gacchanti, ayaṃ attho. Micchāvimutti bhikkhave adhammo, sammāvimutti dhammo, ye ca micchāvimutti-paccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvimutti-paccayā ca aneke kusalā dhammā bhāvanāpāripurīṃ gacchanti, ayaṃ attho.

3. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṃ ca veditvā dhammaṃ ca, anattaṃ ca veditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

### CXV.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṃ ca veditvā dhammaṃ ca, anattaṃ ca veditvā atthaṃ ca, yathā dhammo yathā attho,

tathā paṭipajjitabban ti. Idam avoca Bhagavā, idam vatvā<sup>1</sup> Sugato<sup>2</sup> utthāyāsana<sup>3</sup> vihāraṃ pavisi.

2. Atha kho tesam bhikkhūnaṃ acirapakkantassa Bhagavato etad ahoṣi: Idam kho no<sup>3</sup> āvuso<sup>4</sup> Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana<sup>5</sup> vihāraṃ pavittiho<sup>6</sup> 'adhammo ca bhikkhave veditaḥ dhammo ca, anatto ca veditaḥ attho ca, adhammaṃ ca viditvā dhammaṃ ca, anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Atha kho tesam bhikkhūnaṃ etad ahoṣi: Ayaṃ kho āyasma<sup>7</sup> Ānando Satthu c'eva samvannito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasma<sup>8</sup> Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasma<sup>9</sup> Ānando ten' upasaṅkameyyāma<sup>5</sup>, upasaṅkamitvā āyasmantaṃ Ānantaṃ etaṃ atthaṃ puccheyyāma<sup>5</sup>. Yathā no āyasma<sup>7</sup> Ānando vyākariṣṣati<sup>6</sup>, tathā naṃ dhāressāma<sup>7</sup> ti.

3. Atha kho te bhikkhū yenāyasma<sup>7</sup> Ānando ten' upasaṅkamipsu, upasaṅkamitvā āyasmatā Ānandena saddhiṃ sammodipsu; sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>8</sup> vitisāretvā ekamantaṃ nisidipsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Ānantaṃ etad avocum: Idam kho no āvuso Ānanda Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana<sup>3</sup> vihāraṃ pavittiho<sup>6</sup> 'adhammo ca bhikkhave<sup>9</sup> veditaḥ dhammo ca, anatto ca veditaḥ attho ca, adhammaṃ ca viditvā dhammaṃ ca, anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no āvuso amhākaṃ acirapakkantassa Bhagavato etad ahoṣi: Idam kho no āvuso Bhagavā

<sup>1</sup> M. S. vatvāna; Ph. vatvā ca.

<sup>2</sup> T. M, add athāparam.

<sup>3</sup> T. panāro; M, omits no.

<sup>4</sup> S. āyo<sup>5</sup> T. oyyama.

<sup>6</sup> T. vya<sup>o</sup>

<sup>7</sup> M. Ph. oyyāma.

<sup>8</sup> M. Ph. sārā<sup>o</sup>

<sup>9</sup> M. pa || tathā paṭi<sup>o</sup>

samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittḥo 'adhammo ca bhikkhave' veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabbun' ti. Ko nu kho imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā<sup>2</sup> ti? Tesāṃ no āvuso amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Ānando Satthu c'eva samvannito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>3</sup> Ānando imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa<sup>4</sup> vitthārena atthaṃ vibhajitun. Yan uña mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma<sup>5</sup>, upasaṅkamitvā āyasmantaṃ Ānantaṃ etaṃ atthaṃ puccheyyāma<sup>6</sup>. Yathā no āyasmā Ānando vyākariṣṣati<sup>7</sup>, tathā naṃ dhāressāma<sup>8</sup> ti. Vibhajat'<sup>9</sup> āyasmā Ānando ti<sup>10</sup>.

4. Seyyathā pi āvuso puriso sārattḥiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato<sup>11</sup> sāravato atikkamm'<sup>12</sup> eva<sup>13</sup> mūlaṃ atikkamma<sup>14</sup> khandhaṃ sākāpalāse<sup>15</sup> sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadam idaṃ. Āyasmantānaṃ Satthari sammukhibhūte taṃ Bhagavantaṃ atisitvā<sup>16</sup> amhe etaṃ atthaṃ paṭipucchitabbaṃ maññetha<sup>17</sup>. So h'āvuso<sup>18</sup> Bhagavā jānaṃ jānāti passaṃ passati cakkhuhūto ñānabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmi<sup>19</sup> Tathāgato. So c'eva paṇ' etassa kālo ahoṣi, yaṃ tumhe Bhagavantaṃ yeva upasaṅkamitvā

<sup>1</sup> M. pa '1 tathā paṭi°    <sup>2</sup> T. °yya.    <sup>3</sup> S. āy°

<sup>4</sup> Ph. °bhajitassa.    <sup>5</sup> T. °yyama; Ph. S. °missāma.

<sup>6</sup> T. °yyama; M. pati°    <sup>7</sup> T. vya° throughout.

<sup>8</sup> T. °yyamā; M. M. °yyamā; M. °rissamā.

<sup>9</sup> M. Ph. °tu.    <sup>10</sup> omitted by Ph.

<sup>11</sup> T. M. °ṭhito; M. °ṭṭhito.    <sup>12</sup> M. °kkam'.

<sup>13</sup> T. ca.    <sup>14</sup> M. T. °kkama.    <sup>15</sup> Ph. °sap.

<sup>16</sup> M. Ph. °kkamitvā.

<sup>17</sup> M. maññeyyātha; M. Ph. S. maññatha.

<sup>18</sup> T. M. S. āv°; Ph. only hi.    <sup>19</sup> M. Ph. S. °sāmi throughout.

etam<sup>1</sup> attham puccheyyātha<sup>2</sup>. Yathā vo<sup>3</sup> Bhagavā vyākareyya, tathā naṃ dhāreyyātha<sup>4</sup> ti.

5. Addhāvuso<sup>5</sup> Ānanda Bhagavā jānaṃ jānāti passaṃ passati cakkhubbhūto nānabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninneta<sup>6</sup> amatassa dātā dhammassāmi Tathāgato. So c'eva paṇ' etassa<sup>6</sup> kālo ahosi, yaṃ mayā Bhagavantam yeva upasaṅkamitvā etam<sup>7</sup> attham puccheyyāma<sup>8</sup>. Yathā no Bhagavā vyākareyya, tathā naṃ dhāreyyāma. Api cāyasmā Ānando Satthu c'eva saṃvannito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ pahoti cāyasmā<sup>9</sup> Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa<sup>10</sup> vitthārena attham vibhajitum. Vibhajat' āyasmā Ānando agarukaritvā<sup>11</sup> ti.

6. Tena h'āvuso<sup>12</sup> suṇātha sādhuṇaṃ manasikarotha, bhāsissāmi ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Ānandassa paccassosum. Āyasmā Ānando etad avoca: Yaṃ kho no āvuso Bhagavā saṃkhittena uddesam uddisitvā vitthārena attham avibhajitvā utthāyāsana vihāraṃ pavitṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Katamo cāvuso adhammo, katamo ca dhammo, katamo ca anatto, katamo ca attho?

7. Micchādiṭṭhi āvuso adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, yaṃ anatto, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripurīṃ gacchanti; yaṃ attho. Micchāsankappo āvuso adhammo, sammāsankappo dhammo . . . pe<sup>13</sup> . . . micchāvācā āvuso adhammo, sammāvācā

<sup>1</sup> M. S. ekam. <sup>2</sup> T. °yyatha.

<sup>3</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. no. <sup>4</sup> T. °yyathā, and so always.

<sup>5</sup> T. M<sub>7</sub> āv° <sup>6</sup> T. assa; M<sub>6</sub>. M<sub>7</sub> tassa.

<sup>7</sup> T. ekam. <sup>8</sup> T. °yyama, and so always. <sup>9</sup> T. āy°

<sup>10</sup> Ph. °bhajitassa.

<sup>11</sup> M. Ph. S. °katvā; T. M<sub>7</sub> agarukaṃ (T. °taṃ) karitvā.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> āv° <sup>13</sup> omitted by M. Ph. S.

dhammo . . . micchākammanto āvuso adhammo, sammā-kammanto dhammo . . . micchā-ājīvo āvuso adhammo, sammā-ājīvo dhammo . . . micchāvāyāmo āvuso adhammo, sammāvāyāmo dhammo . . . micchāsamādhī āvuso adhammo, sammāsamādhī dhammo . . . micchāñāṇaṃ āvuso adhammo, sammāñāṇaṃ dhammo . . . micchāvimutti āvuso adhammo, sammāvimutti dhammo, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Yaṃ<sup>1</sup> kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisittvā vitthārena atthaṃ avibhajittvā utthāyāsanaṃ vihāraṃ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto<sup>2</sup> ca veditabbo attho ca, adhammaṃ ca vidittvā dhammaṃ ca, anattaṃ ca vidittvā atthaṃ ca, yathā dhammo yathā attho tathā paṭipajjitabban' ti, imassa kho ahaṃ<sup>3</sup> āvuso Bhagavatā saṃkhittena uddessa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi<sup>4</sup>. Ākaṅkhamānā ca pana tumhe āvuso Bhagavantam yeva upasaṅkamittvā etaṃ atthaṃ puccheyyātha<sup>5</sup>. Yathā vo<sup>6</sup> Bhagavā vyākaroṭi<sup>7</sup>, tathā naṃ dhāreyyāthā ti. 'Evaṃ āvuso' ti kho te bhikkhū āyasmato Ānandassa bhāsitaṃ abhinandittvā anumodittvā utthāyāsanaṃ yena Bhagavā ten' upasaṅkamimṣu, upasaṅkamittvā Bhagavantam abhivādetvā ekamantaṃ nisidimṣu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etaṃ avocum: —

8. Yaṃ kho no bhante Bhagavā saṃkhittena uddesaṃ uddisittvā vitthārena atthaṃ avibhajittvā utthāyāsanaṃ vihāraṃ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo<sup>8</sup> ca, anatto ca veditabbo attho ca, adhammaṃ ca vidittvā dhammaṃ ca, anattaṃ ca vidittvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no bhante amhākaṃ acirapakkantassa Bhagavato etaṃ ahosi: Idam kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisittvā

<sup>1</sup> M. ayaṃ. <sup>2</sup> M. la || tathā paṭi° <sup>3</sup> omitted by T.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. aj° <sup>5</sup> M. paṭi°

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no; M. kho. <sup>7</sup> S. °kareyya.

<sup>8</sup> M. pa || tathā paṭi°



vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo' ca, anattṭho ca veditabbo attho ca, adhammaṃ ca viditvā dhammaṃ ca anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Tesam no bhante amhākaṃ etad ahosi: Ayaṃ kho āyasmaṃ Ānando Satthu c'eva saṃvannito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmaṃ<sup>2</sup> Ānando imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmaṃ Ānando ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Ānandaṃ etaṃ atthaṃ puccheyyāma. Yathā no āyasmaṃ Ānando vyākariṣṣati, tathā naṃ dhāressāmā<sup>3</sup> ti. Atha kho mayaṃ bhante yenāyasmaṃ Ānando ten' upasaṅkamimhā<sup>4</sup>, upasaṅkamitvā āyasmantaṃ Ānandaṃ etaṃ atthaṃ apucchimhā<sup>5</sup>. Tesam no bhante āyasmatā Ānandena imehi ākārehi imehi padehi imehi vyañjanehi attho suvibhatto ti.

9. Sādhu sādhu bhikkhave, paṇḍito bhikkhave Ānando, mahāpaṇḍito bhikkhave Ānando, maṃ ce pi tumhe bhikkhave upasaṅkamitvā etaṃ atthaṃ puccheyyātha, aham pi c'etaṃ<sup>6</sup> evaṃ eva<sup>7</sup> vyākareyyaṃ. Yathā taṃ Ānandena vyākataṃ, eso c'eva<sup>8</sup> tassa<sup>8</sup> attho, evaṃ ca naṃ dhāreyyātha ti.

## CXVI.

1. Atha kho Ajito<sup>9</sup> paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>10</sup> vitisāretvā ekamantaṃ

<sup>1</sup> M. pa<sup>1</sup> tathā paṭi<sup>1</sup>    <sup>2</sup> S. āy<sup>2</sup>    <sup>3</sup> S. reyyāma.

<sup>4</sup> M<sub>6</sub> 'mimha; T. 'mamha.    <sup>5</sup> M<sub>6</sub> 'ha; T. apucchimha.

<sup>6</sup> M. Ph. ca taṃ; T. M<sub>7</sub>, add atthaṃ.    <sup>7</sup> T. evaṃ.

<sup>8</sup> T. M<sub>7</sub> c'etassa; M<sub>6</sub> c'ev'etassa.

<sup>9</sup> Ph. Ajino *throughout*; S. Ajino; T. Ajito; M<sub>6</sub> ajivako; M<sub>7</sub> ajiviko.

<sup>10</sup> M. Ph. sārā<sup>10</sup>

nisīdi. Ekamantaṃ nisinno kho Ajito<sup>1</sup> paribbājako Bhagavantaṃ etad avoca 'amhākaṃ bho Gotama paṇḍito<sup>2</sup> nāma sabrahmacāri, tena pañcamattāni cittaṭṭhānasatāni<sup>3</sup> cintitāni<sup>4</sup>, yehi aññatitthiyā upāraddhā<sup>5</sup> 'va<sup>6</sup> jānanti<sup>6</sup> upāraddh'amhā'<sup>7</sup> ti. Atha kho Bhagavā bhikkhū āmantesi 'dhāretha no<sup>8</sup> tumhe bhikkhave paṇḍitavatthūnī' ti. 'Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā bhāseyya, Bhagavato sutvā bhikkhū dhāressanti' ti. 'Tena hi bhikkhave supātha sādhukaṃ manasikarotha, bhāsissāmi' ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Idha bhikkhave ekacco adhammikenā vādena adhammikaṃ vādaṃ abhiniggaṇhāti<sup>9</sup> abhinippīleti<sup>10</sup>. Tena ca adhammikaṃ paṇisaṃ rañjeti<sup>11</sup>, tena sā adhammikā paṇisā uccāsaddā<sup>12</sup> mahāsaddā<sup>12</sup> hoti<sup>13</sup> 'paṇḍito vata bho paṇḍito vata bho' ti.

3. Idha pana bhikkhave ekacco adhammikenā vādena dhammikaṃ vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ paṇisaṃ rañjeti<sup>14</sup>, tena sā adhammikā paṇisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.

4. Idha pana bhikkhave ekacco adhammikenā vādena dhammikaṃ ca vādaṃ adhammikaṃ ca vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ paṇisaṃ rañjeti<sup>14</sup>, tena sā adhammikā paṇisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.

5. Idha<sup>15</sup> pana bhikkhave ekacco dhammikenā vādena adhammikaṃ vādaṃ abhiniggaṇhāti abhinippīleti, tena ca

<sup>1</sup> M<sub>5</sub> ājivako; T. M<sub>7</sub> ājivito; omitted by S.

<sup>2</sup> T. M<sub>6</sub>, M<sub>7</sub> paṇdisso; T. M<sub>7</sub> have also brahma vā instead of sabrahma<sup>3</sup> Ph. cinta<sup>3</sup>

<sup>4</sup> omitted by T. M<sub>7</sub>, S. <sup>5</sup> Ph. uddhā.

<sup>6</sup> T. M<sub>6</sub>, M<sub>7</sub> pajā<sup>6</sup> <sup>7</sup> M. Ph. S. 'ddhasmā.

<sup>8</sup> omitted by Ph. <sup>9</sup> M. Ph. 'hati throughout.

<sup>10</sup> T. M<sub>7</sub>, 'ppeleti throughout. <sup>11</sup> T. M<sub>7</sub> rajati.

<sup>12</sup> M. Ph. uccāsaddamahā<sup>12</sup> throughout.

<sup>13</sup> M. Ph. honti always. <sup>14</sup> T. M<sub>7</sub> rajeti.

<sup>15</sup> M. Ph. omit this passage.

dhammikaṃ<sup>1</sup> parisam rañjeti<sup>2</sup>, tena sā dhammikā<sup>3</sup> parisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.<sup>3</sup>

6. Adhammo ca<sup>4</sup> bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ<sup>5</sup>. Katamo<sup>6</sup> ca<sup>7</sup> bhikkhave adhammo, katamo ca<sup>7</sup> dhammo, katamo ca<sup>7</sup> anatto, katamo ca<sup>7</sup> attho?

7. Micchādittḥi bhikkhave adhammo, sammādittḥi dhammo, ye ca micchādittḥipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādittḥipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsankappo bhikkhave adhammo, sammāsankappo dhammo . . . micchāvācā bhikkhave adhammo, sammāvācā dhammo . . . micchākammanto bhikkhave adhammo, sammākammanto dhammo . . . micchā-ājivo bhikkhave adhammo, sammā-ājivo dhammo . . . micchāvāyāmo bhikkhave adhammo, sammāvāyāmo dhammo . . . micchāsati bhikkhave adhammo . . . sammāsati dhammo, micchāsamādhī bhikkhave adhammo, sammāsamādhī dhammo . . . micchāñāṇaṃ bhikkhave adhammo, sammāñāṇaṃ dhammo . . . micchāvimutti bhikkhave adhammo, sammāvimutti dhammo, ye ca micchāvimuttipaccayā aneke<sup>8</sup> pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

Adhammo ca<sup>9</sup> bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ

<sup>1</sup> S. adh°    <sup>2</sup> T. M, rajati.

<sup>3</sup> S. adds the following passage, viz. Idha pana bh° ekacco dh° vādena dh° vādaṃ abhiniggo abhinippo, tena ca dh° parisam r°, tena sā dh° parisā ucc° mahā° hoti 'paṇḍito vata bho p° v° bho' ti.

<sup>4</sup> omitted by Ph.    <sup>5</sup> T. S. add ti.

<sup>6</sup> T. M, only have katamo ca bh° adh° kat° ca anatto.

<sup>7</sup> omitted by M. Ph.    <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> pe || ayaṃ anatto.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> pe || ayaṃ attho.

ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttan ti.

### CXVII.

1. Atha kho Saṅgāravo<sup>1</sup> brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>2</sup> vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saṅgāravo brāhmaṇo Bhagavantaṃ etaḍ avoca 'kin nu kho bho Gotama orimaṃ tīraṃ, kin<sup>3</sup> pārimaṃ tīraṃ' ti?

2. Micchādiṭṭhi kho brāhmaṇa orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ. Micchāsankappo orimaṃ tīraṃ, sammāsankappo pārimaṃ tīraṃ. Micchāvācā orimaṃ tīraṃ, sammāvācā pārimaṃ tīraṃ. Micchākammanto orimaṃ tīraṃ, sammākammanto pārimaṃ tīraṃ. Micchā-ājīvo orimaṃ tīraṃ, sammā-ājīvo pārimaṃ tīraṃ. Micchāvāyāmo orimaṃ tīraṃ, sammāvāyāmo pārimaṃ tīraṃ, micchāsati orimaṃ tīraṃ, sammāsati pārimaṃ tīraṃ. Micchāsamādhī orimaṃ tīraṃ, sammāsamādhī pārimaṃ tīraṃ. Micchāñāṇaṃ orimaṃ tīraṃ, sammāñāṇaṃ pārimaṃ tīraṃ. Micchāvimutti orimaṃ tīraṃ, sammāvimutti pārimaṃ tīraṃ.

Idaṃ kho brāhmaṇa orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃ ti<sup>3</sup>.

Appakā te manussesu ye janā pāragāmino

athāyaṃ itarā pajā tīraṃ evānudhāvati.

Ye ca kho samma-d-akkhāte<sup>4</sup> dhamme dhammānuvattino te janā pāraṃ essanti<sup>5</sup> maccudheyyaṃ suduttaraṃ.

Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito okā anokaṃ āgamaṃ viveke yattha dūramaṃ.

Tatrābhiratiṃ iccheyya hitvā kāme kiñcana

pariyodapeyya attānaṃ cittaklesehi<sup>6</sup> paṇḍito.

<sup>1</sup> Ph. S. Saṅgāravo.    <sup>2</sup> M. Ph. sārā°

<sup>3</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>4</sup> T. °to.    <sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> issanti.

<sup>6</sup> M<sub>6</sub> citakehi.

Yesaṃ sambodhiyaṅgesu<sup>1</sup> sammācittaṃ subhāvitam  
ādānapaṭinissagge anupādāya ye ratā  
khiṇāsavā jutimanto<sup>2</sup> te loke parinibbutā<sup>3</sup> ti.

## CXVIII.

1. Orimaṇ ca vo<sup>4</sup> bhikkhave tīraṃ desissāmi<sup>5</sup> pārimaṇ ca  
tīraṃ. Taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi  
ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccasso-  
sum. Bhagavā etad avoca: —

2. Katamaṇ ca bhikkhave orimaṃ tīraṃ, katamaṇ ca  
pārimaṃ tīraṃ?

Micchādittḥi bhikkhave<sup>6</sup> orimaṃ tīraṃ, sammādittḥi  
pārimaṃ tīraṃ . . . pe<sup>7</sup> . . . micchāvimutti orimaṃ tīraṃ,  
sammāvimutti pārimaṃ tīraṃ. Idaṃ kho bhikkhave ori-  
maṃ tīraṃ, idaṃ pārimaṃ tīraṃ ti.

Appakā te manussesu ye janā pāragāmino  
athāyaṃ itarā pajā tīraṃ evānudhāvati.

Ye ca kho samma-d-akkhāte dhamme<sup>8</sup> dhammānuvattino  
te janā pāram essanti maccudheyyaṃ suduttaraṃ.

Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvettha paṇḍito  
okā anokaṃ āgamaṃ viveke yattha dūramaṃ.

Tatrābhiratim iccheyya hitvā kāme akiñcano  
pariyodapeyya attānaṃ cittaklesehi paṇḍito.

Yesaṃ sambodhiyaṅgesu<sup>1</sup> sammācittaṃ subhāvitam  
ādānapaṭinissagge anupādāya ye ratā  
khiṇāsavā jutimanto<sup>2</sup> te loke parinibbutā<sup>3</sup> ti.

## CXIX.

1. Tena kho pana samayena Jāṇussoṇi<sup>9</sup> brāhmaṇo tadah'  
uposathe sīsaṃ nahāto navam khomayugam nivattho allam

<sup>1</sup> T. M<sub>7</sub> 'dhi aṅg°    <sup>2</sup> T. jūti°    <sup>3</sup> M. 'bbūtā.

<sup>4</sup> only in S.    <sup>5</sup> M<sub>6</sub> desessāmi.    <sup>6</sup> omitted by M. Ph.

<sup>7</sup> M. la; Ph. pa.    <sup>8</sup> T. dhammo.

<sup>9</sup> Ph. Jāṇussoṇi; M. Jāṇussoṇi; M<sub>7</sub> Jāṇussoṇi; M<sub>6</sub> Jā-  
nussoni throughout; T. Jāṇussoṇi, Jāṇussoṇi and Jāṇussoṇi.

kusamuṭṭhiṃ ādāya Bhagavato avidūre ekamantaṃ t̥hito hoti. Addasā<sup>1</sup> kho Bhagavā Jāṇussoṇiṃ brāhmaṇaṃ tadah'uposathe sīsaṃ nahātaṃ navaṃ khomayugaṃ nivatthaṃ allaṃ kusamuṭṭhiṃ ādāya avidūre ekamantaṃ t̥hitaṃ, disvā<sup>2</sup> Jāṇussoṇiṃ brāhmaṇaṃ etad avoca 'kin nu kho<sup>3</sup> tvam brāhmaṇa tadah'uposathe sīsaṃ nahāto navaṃ khomayugaṃ nivattho allaṃ kusamuṭṭhiṃ ādāya ekamantaṃ t̥hito, kin nu<sup>4</sup> kho<sup>5</sup> ajja<sup>5</sup> brāhmaṇakulassa<sup>6</sup> ti? 'Paccorohaṇi bho Gotama ajja brāhmaṇakulassa<sup>6</sup> ti. Yathākathaṃ pana brāhmaṇa brāhmaṇānaṃ paccorohaṇi hoti' ti? 'Idha bho Gotama brāhmaṇa tadah'uposathe sīsaṃ nahātā navaṃ khomayugaṃ nivatthā allena gomayena paṭhavim opuñjivā<sup>7</sup> haritehi kusehi pattharivitvā<sup>8</sup> antarā ca velam antarā ca agyāgāraṃ<sup>9</sup> seyyam kappenti. Te taṃ rattiṃ tikkhattuṃ paccutthāya<sup>10</sup> pañjalikā<sup>10</sup> aggim namassanti 'paccorohāma bhavantaṃ<sup>11</sup>; paccorohāma bhavantaṃ<sup>11</sup> ti, pahutena<sup>12</sup> ca sappitelena navaṇitena aggim santappenti, tassā ca rattiya accayena paṇitena khādaniyena bhojaniyena brāhmaṇe santappenti. Evaṃ bho Gotama brāhmaṇānaṃ paccorohaṇi hoti' ti. 'Aññathā kho brāhmaṇa<sup>13</sup> brāhmaṇānaṃ paccorohaṇi<sup>14</sup>, aññathā ca<sup>15</sup> pana ariyassa vinaye paccorohaṇi hoti' ti. 'Yathākathaṃ pana bho Gotama ariyassa vinaye paccorohaṇi hoti<sup>16</sup>? Sādhume bhavaṃ Gotama tathā dhammaṃ desetu, yathā ariyassa vinaye paccorohaṇi hoti' ti<sup>17</sup>. 'Tena hi brāhmaṇa supāhi sādhukaṃ manasikarohi, bhāsissāmi' ti. 'Evaṃ bho' ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

<sup>1</sup> M. oṣa. <sup>2</sup> M. Ph. S. disvāna.

<sup>3</sup> omitted by M. Ph. S. <sup>4</sup> omitted by T. M<sub>5</sub>. M<sub>7</sub>.

<sup>5</sup> T. M<sub>7</sub> v'ajja; S. ajja; omitted by M<sub>5</sub>; M. Ph. add brahmaṇa. <sup>6</sup> M. Ph. brahmakusalassa.

<sup>7</sup> M<sub>5</sub> ojetvā; T. omayitvā; M<sub>7</sub> otvā.

<sup>8</sup> Ph. santharivitvā; M. pavitthāretvā.

<sup>9</sup> T. M<sub>7</sub> aggāgāraṃ.

<sup>10</sup> M<sub>5</sub> pañjalikāya paccutthāya.

<sup>11</sup> Ph. bhagavantaṃ; M<sub>5</sub> mahantaṃ and bhavantaṃ.

<sup>12</sup> M. bahukena; Ph. bahutena.

<sup>13</sup> omitted by T. M<sub>7</sub>.

<sup>14</sup> M. M<sub>5</sub> add hoti.

<sup>15</sup> omitted by M<sub>5</sub>.

<sup>16</sup> T. M<sub>5</sub>. M<sub>7</sub> hoti ti.

<sup>17</sup> omitted by T.

2. Idha brāhmaṇa ariyasāvako iti paṭisaṅcikkhati 'micchādittḥiyā kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchādittḥim pajahati, micchādittḥiyā paccorohati... 'Micchāsāṅkappaṇa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchāsāṅkappaṇa pajahati, micchāsāṅkappaṇa paccorohati... 'Micchāvācāya kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchāvācāṇa pajahati, micchāvācāya paccorohati... 'Micchākammantassa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchākammantaṇa pajahati, micchākammantaṇa paccorohati... 'Micchā-ājivassa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchā-ājivaṇa pajahati, micchā-ājivā paccorohati... 'Micchāvāyāmaṇa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchāvāyāmaṇa pajahati, micchāvāyāmaṇa paccorohati... 'Micchāsatiyā kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchāsatiṇa pajahati, micchāsatiyā paccorohati... 'Micchāsamādhissa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchāsamādhim pajahati, micchāsamādhimā paccorohati... 'Micchāñāṇassa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchāñāṇaṇa pajahati, micchāñāṇā paccorohati... 'Micchāvimuttiyā kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṅkhāya micchāvimuttiṇa pajahati, micchāvimuttiyā paccorohati. Evaṇ kho brāhmaṇa ariyassa vinaye paccorohaṇi hoti ti<sup>1</sup>.

3. Aññathā bho Gotama brāhmaṇānaṇa paccorohaṇi, aññathā ca<sup>2</sup> pana ariyassa vinaye paccorohaṇi hoti<sup>3</sup>, imissā ca bho Gotama ariyassa vinaye paccorohaṇiyā brāhmaṇānaṇa paccorohaṇi kalam nāgghati<sup>4</sup> soḷasim.

<sup>1</sup> omitted by M. Ph. T.    <sup>2</sup> omitted by T.

<sup>3</sup> T. M. hoti ti; omitted by M<sub>g</sub>.

<sup>4</sup> M. Ph. n'aggh<sup>o</sup>; S. na aggh<sup>o</sup>

Abhikkantaṃ bho Gotama . . . pe<sup>1</sup> . . . upāsakaṃ maṃ bhavaṃ Gotama dhāretu ajja-t-agge paṇupetaṃ saraṇa-gatan ti.

## CXX.

1. Ariyaṃ vo bhikkhave paccorohaṇiṃ desissāmi<sup>2</sup>. Taṃ suṇātha<sup>3</sup> . . . pe<sup>4</sup> . . . Katamā ca bhikkhave ariyā paccorohaṇi?

2. Idha bhikkhave ariyasāvako iti paṭisañcikkhati 'micchādittḥhiyā kho pāpako vipāko dittḥhe c'eva dhamme abhisamparāyaṇi cā' ti. So iti paṭisaṃkhāya micchādittḥhim pajahati, micchādittḥhiyā paccorohati . . . 'Micchāsāṅkapassa kho pāpako<sup>5</sup> vipāko<sup>5</sup> . . . pe<sup>4</sup> . . . micchāvācāya kho . . . micchākammantassa kho . . . micchā-ājivassa kho . . .<sup>6</sup> micchāvāyāmassa kho . . . micchāsatiyā kho . . . micchāsamaḍḍhissa kho . . . micchānāpassa kho . . . micchāvimuttiyā kho pāpako vipāko dittḥhe c'eva dhamme abhisamparāyaṇi cā' ti. So iti paṭisaṃkhāya micchāvimuttiṃ pajahati, micchāvimuttiyā paccorohati.

Āyaṃ vuccati bhikkhave ariyā paccorohaṇi ti.

## CXXI.

1. Suriyassa<sup>7</sup> bhikkhave udayato etaṃ pubbaṅgamaṃ, etaṃ pubbanimittaṃ, yad<sup>8</sup> idaṃ<sup>8</sup> aruṇaggam<sup>9</sup>. Evaṃ eva kho bhikkhave kusalānaṃ dhammānaṃ etaṃ pubbaṅgamaṃ, etaṃ pubbanimittaṃ, yad idaṃ sammādiṭṭhi.

2. Sammādiṭṭhissa<sup>10</sup> bhikkhave sammāsāṅkappo pahoti. Sammāsāṅkappassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājivo pahoti. Sammā-ājivassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatiṃ sammāsamaḍḍhi

<sup>2</sup> M. pa; omitted by Ph.    <sup>2</sup> M<sub>6</sub>. M<sub>7</sub> desessāmi.

<sup>3</sup> T. M<sub>7</sub>, add sādḥukam.    <sup>4</sup> omitted by M. Ph. S.

<sup>5</sup> omitted by S.    <sup>6</sup> M<sub>6</sub> pe.    <sup>7</sup> M. Ph. sū°

<sup>8</sup> M<sub>6</sub> etaṃ; omitted by Ph.

<sup>9</sup> M. Ph. °nuggam; S. °nuttam.    <sup>10</sup> M. Ph. S. °diṭṭhikassa.



pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa<sup>2</sup> sammāvimutti pahoti ti<sup>3</sup>.

## CXXII.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā āsavānaṃ khayāya samvattanti. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā āsavānaṃ khayāya samvattanti ti.

Paccorohaṇivaggo<sup>3</sup> dutiyo.

[Tass' uddānaṃ:

Tayo adhammā Ajito Sagāravo ca orimaṃ

Dve c'eva paccorohaṇi pubbaṅgamaṃ āsavo cā ti.]<sup>4</sup>

## CXXIII.

1. Dasa yime<sup>5</sup> bhikkhave dhammā parisuddhā pariyodātā na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo<sup>6</sup> sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa dhammā parisuddhā pariyodātā na aññatra sugatavinayā ti<sup>7</sup>.

## CXXIV.

1. Dasa yime<sup>5</sup> bhikkhave dhammā anuppannā uppajjanti na aññatra sugatavinayā. Katame dasa?

<sup>1</sup> T. M<sub>7</sub> añānissa. <sup>2</sup> omitted by Ph. S. <sup>3</sup> Ph. Vaggo.

<sup>4</sup> only in M.; M<sub>6</sub> has tass' uddānaṃ: samkhittā vitthataṃ Anando Ajina ve yaṃ gayhakā dve paccorohaṇi vutta suriyā āsavakkhaya ti. <sup>5</sup> T. ime.

<sup>6</sup> Ph. pa || sammākammanto. <sup>7</sup> omitted by Ph.

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā anuppannā uppajjanti na aññatra sugatavinayā ti.

### CXXV.

1. Dasa yime<sup>2</sup> bhikkhave dhammā mahapphalā mahānisamsā na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā mahapphalā<sup>3</sup> mahānisamsā na aññatra sugatavinayā ti.

### CXXVI.

1. Dasa yime bhikkhave dhammā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti.

### CXXVII.

1. Dasa yime bhikkhave dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya sampvattanti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā ekantanibbidāya virāgāya upasamāya abhiññāya sambodhāya nibbānāya sampvattanti na aññatra sugatavinayā ti.

### CXXVIII.<sup>4</sup>

1. Dasa yime bhikkhave dhammā bhāvitā bahulīkatā anuppannā uppajjanti na aññatra sugatavinayā. Katame dasa?

<sup>1</sup> M. la; Ph. pa.    <sup>2</sup> T. ime.

<sup>3</sup> T. rāgavinayā<sup>o</sup> as in CXXVI.    <sup>4</sup> is missing in M<sub>6</sub>.

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikata anuppannā uppajjanti na aññatra sugatavinayā ti.

### CXXIX.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikata mahapphalā honti mahānisamsū na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikata mahapphalā honti mahānisamsū na aññatra sugatavinayā ti.

### CXXX.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikata rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikata rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti.

### CXXXI.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikata ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikata ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti na aññatra sugatavinayā ti.

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<sup>1</sup> M. la; Ph. pa.

## CXXXII.

1. Dasa yime bhikkhave micchattā. Katame dasa?
  2. Micchādītṭhi micchāsaṅkappo micchāvācā micchā-kammanto micchā-ājivo micchāvāyāmo micchāsati micchā-samādhi micchāñāṇaṃ micchāvimutti.
- Ime kho bhikkhave dasa micchattā ti.

## CXXXIII.

1. Dasa yime bhikkhave sammattā. Katame dasa?
  2. Sammādītṭhi sammāsaṅkappo sammāvācā sammā-kammanto sammā-ājivo sammāvāyāmo sammāsati sammā-samādhi sammāñāṇaṃ sammāvimutti.
- Ime kho bhikkhave dasa sammattā ti.

Parisuddhavaggo<sup>2</sup> tatiyo<sup>3</sup>.

## CXXXIV.

1. Sādhun ca vo bhikkhave desissāmi<sup>1</sup> asādhun ca, taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave asādhun?

Micchādītṭhi micchāsaṅkappo micchāvācā micchākammanto micchā-ājivo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti.

Idaṃ vuccati bhikkhave asādhun.

3. Katamañ ca bhikkhave sādhun?

<sup>1</sup> S. Pārisuddhi<sup>o</sup>; Ph. Vaggo.

<sup>2</sup> M<sub>6</sub> adds tass' uddānaṃ: parisuddhamano upamala-rāgavipatājanāya cattāro micchattāni te dasā ti.

<sup>3</sup> T. desessāmi.

Sammādiṭṭhi sammāsāṅkappo sammāvācā sammākamma-  
to sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi  
sammāñāṇaṃ sammāvimutti.

Idaṃ vuccati bhikkhave sādhuṇ ti.

## CXXXV.

1. Ariyadhammañ ca vo bhikkhave desissāmi<sup>1</sup> anariya-  
dhammañ ca, taṃ supātha sādhukaṃ<sup>2</sup> manasikarotha<sup>3</sup>  
... pe<sup>3</sup> ...

2. Katamo ca bhikkhave anariyo dhammo?

Micchādiṭṭhi ... pe<sup>4</sup> ... micchāvimutti.

Ayaṃ vuccati bhikkhave anariyo dhammo.

3. Katamo ca bhikkhave ariyo dhammo?

4. Sammādiṭṭhi ... pe<sup>4</sup> ... sammāvimutti.

Ayaṃ vuccati bhikkhave ariyo dhammo ti.

## CXXXVI.

1. Kusalañ<sup>5</sup> ca vo bhikkhave desissāmi<sup>6</sup> akusalañ<sup>7</sup> ca,  
taṃ supātha ... pe<sup>8</sup> ...

2. Katamañ ca bhikkhave akusalaṃ?

Micchādiṭṭhi ... pe<sup>4</sup> ... micchāvimutti.

Idaṃ vuccati bhikkhave akusalaṃ.

3. Katamañ ca bhikkhave kusalaṃ?

Sammādiṭṭhi ... pe<sup>4</sup> ... sammāvimutti.

Idaṃ vuccati bhikkhave kusalaṃ.

## CXXXVII.

1. Atthañ ca vo bhikkhave desissāmi anattañ ca, taṃ  
supātha ... pe<sup>8</sup> ...

2. Katamo ca bhikkhave anatto?

<sup>1</sup> T. M<sub>6</sub> desessāmi. <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. pa; omitted by Ph.; S. gives it in full.

<sup>4</sup> M. la; Ph. pa. <sup>5</sup> M. Ph. aku<sup>o</sup>

<sup>6</sup> M<sub>6</sub> M<sub>1</sub> desessāmi. <sup>7</sup> M. Ph. ku<sup>o</sup>

<sup>8</sup> omitted by M. Ph.; S. in full.

Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave anatto.

3. Katamo ca bhikkhave attho?

Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave attho ti.

### CXXXVIII.

1. Dhammañ ca vo bhikkhave desissāmi adhammañ ca, taṃ supāṭha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave adhammo?

Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave adhammo.

3. Katamo ca bhikkhave dhammo?

Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave dhammo ti.

### CXXXIX.

1. Sāsavañ ca vo bhikkhave dhammaṃ desissāmi<sup>3</sup> anāsavañ ca, taṃ supāṭha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave sāsavo dhammo?

Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave sāsavo dhammo.

3. Katamo ca bhikkhave anāsavo dhammo?

Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave anāsavo dhammo ti.

### CXL.

1. Sāvajjañ ca vo bhikkhave dhammaṃ desissāmi<sup>4</sup> anavajjañ ca, taṃ supāṭha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave sāvajjo dhammo?

Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave sāvajjo dhammo.

3. Katamo ca bhikkhave anavajjo dhammo?

Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave anavajjo dhammo ti.

<sup>1</sup> M. la; Ph. pa.    <sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. Ph. M<sub>6</sub> dese°    <sup>4</sup> M. T. M<sub>7</sub> dese°

## CXLI.

1. Tapaniṇṇaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup> atapaniṇṇaṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave tapaniyo dhammo?  
Micchādītthi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave tapaniyo dhammo.
3. Katamo ca bhikkhave atapaniyo dhammo?  
Sammādītthi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave atapaniyo dhammo ti.

## CXLIH.

1. Ācayagāmiṇ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup> apacayagāmiṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave ācayagāmi dhammo?  
Micchādītthi . . . pe<sup>4</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave ācayagāmi dhammo.
3. Katamo ca bhikkhave apacayagāmi dhammo?  
Sammādītthi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave apacayagāmi dhammo ti.

## CXLIH.

1. Dukkhudrayaṇ<sup>5</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup> sukhudrayaṇ<sup>5</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave dukkhudrayo dhammo?  
Micchādītthi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave dukkhudrayo dhammo.
3. Katamo ca bhikkhave sukhudrayo dhammo?  
Sammādītthi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sukhudrayo dhammo ti.

<sup>1</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> M. Ph. pa.

<sup>5</sup> Ph. °indriyaṇ; T. M<sub>6</sub>. M<sub>7</sub>, °uddayaṇ throughout.

<sup>6</sup> T. M<sub>6</sub> dese°

## CXLIV.

1. Dukkhavipākaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
sukhavipākaṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
  2. Katamo ca bhikkhave dukkhavipāko dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave dukkhavipāko dhammo.
  3. Katamo ca bhikkhave sukhavipāko dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sukhavipāko dhammo ti.
- Sādhuvaggo<sup>4</sup> catuttho<sup>5</sup>.

## CXLV.

1. Ariyamaggaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
anariyamaggaṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave anariyo maggo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave anariyo maggo.
3. Katamo ca bhikkhave ariyo maggo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave ariyo maggo ti.

## CXLVI.

1. Sukkamaggaṇ<sup>7</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>8</sup>  
kaṇhamaggaṇ<sup>9</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

<sup>1</sup> M. Ph. T. dese°    <sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa.    <sup>4</sup> Ph. T. M<sub>7</sub> Vaggo.

<sup>5</sup> M<sub>6</sub> adds tass' uddānaṃ:

Sādhun ariyakusalān atthadhammaṃ anāsavaṃ  
Sāvajjaṃ tapaniyaṃ ca ācayagāmi dukkhuddayaṃ  
Dukkhavipākena te dasā ti.

<sup>6</sup> Ph. T. M<sub>6</sub> dese°    <sup>7</sup> M. Ph. S. kaṇha°

<sup>8</sup> M<sub>6</sub> dese°    <sup>9</sup> M. Ph. S. sukka°



2. Katamo ca bhikkhave kaṇhamaggo?  
Micchāditṭhi . . . pe<sup>2</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave kaṇhamaggo?  
3. Katamo ca bhikkhave sukkamaggo?  
Sammāditṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sukkamaggo ti.

## CXLVII.

1. Saddhammaṇ ca vo bhikkhave desissāmi<sup>2</sup> asaddhammaṇ ca, taṃ suṇātha . . . pe<sup>3</sup> . . .  
2. Katamo ca bhikkhave asaddhammo?  
Micchāditṭhi . . . pe<sup>2</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave asaddhammo.  
3. Katamo ca bhikkhave saddhammo?  
Sammāditṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave saddhammo ti.

## CXLVIII.

1. Sappurisadhammaṇ ca vo bhikkhave desissāmi<sup>4</sup> asappurisadhammaṇ ca, taṃ suṇātha . . . pe<sup>3</sup> . . .  
2. Katamo ca bhikkhave asappurisadhammo?  
Micchāditṭhi . . . pe<sup>2</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave asappurisadhammo.  
3. Katamo ca bhikkhave sappurisadhammo?  
Sammāditṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sappurisadhammo ti.

## CXLIX.

1. Uppādetabbaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>4</sup> na uppādetabbaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
2. Katamo ca bhikkhave na uppādetabbo dhammo?  
Micchāditṭhi . . . pe<sup>2</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na uppādetabbo dhammo.

<sup>1</sup> M. la; Ph. pa.    <sup>2</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>3</sup> omitted by M. Ph.; S. in full.    <sup>4</sup> M. Ph. T. M<sub>6</sub> M<sub>7</sub> dese°

<sup>5</sup> omitted by M. Ph.; T. M<sub>6</sub> M<sub>7</sub> omit also taṃ su°;  
S. in full.

3. Katamo ca bhikkhave uppādetabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave uppādetabbo dhammo ti.

## CL.

1. Āsevitabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>2</sup>  
na āsevitabbañ ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo<sup>5</sup> ca bhikkhave na āsevitabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na āsevitabbo dhammo.  
3. Katamo ca bhikkhave āsevitabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave āsevitabbo dhammo ti.

## CLI.

1. Bhāvetabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>2</sup>  
na bhāvetabbañ ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo ca bhikkhave na bhāvetabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na bhāvetabbo dhammo.  
3. Katamo ca bhikkhave bhāvetabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave bhāvetabbo dhammo ti.

## CLII.

1. Bahulikātabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
na bahulikātabbañ ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo ca bhikkhave na bahulikātabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na bahulikātabbo dhammo.  
3. Katamo ca bhikkhave bahulikātabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave bahulikātabbo dhammo ti.

<sup>1</sup> M. 1a; Ph. pa.    <sup>2</sup> M. Ph. T. M., dese°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> sevi°; T. M<sub>7</sub> throughout.

<sup>4</sup> omitted by M. Ph.; S. in full.

<sup>5</sup> in M<sub>6</sub> there is some disorder.

<sup>6</sup> M. Ph. T. dese°

## CLIII.

1. Anussaritabbañ ca vo bhikkhave dhammañ desissāmi<sup>2</sup>  
na anussaritabbañ ca, tañ suñātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na anussaritabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayañ vuccati bhikkhave na anussaritabbo dhammo.
3. Katamo ca bhikkhave anussaritabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayañ vuccati bhikkhave anussaritabbo dhammo ti.

## CLIV.

1. Sacchikātabbañ ca vo bhikkhave dhammañ desissāmi<sup>4</sup>  
na sacchikātabbañ ca, tañ suñātha . . . pe<sup>2</sup> . . .
  2. Katamo ca bhikkhave na sacchikātabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayañ vuccati bhikkhave na sacchikātabbo dhammo.
  3. Katamo ca bhikkhave sacchikātabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayañ vuccati bhikkhave sacchikātabbo dhammo ti.
- Ariyamaggavaggo<sup>5</sup> pañcamo<sup>6</sup>.  
Pannāsako<sup>7</sup> tatiyo.

## CLV.

1. Dasahi<sup>8</sup> bhikkhave dhammehi samannāgato puggalo  
na sevitaabbo. Katamehi dasahi<sup>9</sup>?

<sup>1</sup> M. Ph. M<sub>6</sub> dese<sup>o</sup>      <sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> M. Ph. T. M<sub>6</sub>, M<sub>7</sub> dese<sup>o</sup>

<sup>5</sup> M. M<sub>6</sub> Ariyavaggo; Ph. T. M<sub>7</sub> Vaggo.

<sup>6</sup> M. saññāpannāsako; S. tatiyapannāsako; Ph. T. M<sub>6</sub>.  
M<sub>7</sub> omit Pann<sup>o</sup> tatiyo.

<sup>7</sup> M<sub>6</sub> adds tass' uddānam: ariyo maggo kaṇhamaggo  
saddhammo sappurisadhammo uppādetabbo dhammo āsevi-  
tabbo dhammo na bhavetabbo dhammo na bāhulikatabbo  
dhammo sacchikātabbo dhammo ti.      <sup>8</sup> T. M<sub>7</sub> add me.

<sup>9</sup> T. M<sub>7</sub> add dasahi bh<sup>o</sup> dh<sup>o</sup> sa<sup>o</sup> pu<sup>o</sup> sevitaabbo.

2. Micchādiṭṭhiko<sup>1</sup> hoti, micchāsankappo hoti, micchāvāco<sup>2</sup> hoti, micchākammanto hoti, micchā-ājivo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti, micchāñāṇi<sup>3</sup> hoti, micchāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo na sevitabbo.

3. Dasahi bhikkhave dhammehi samannāgato puggalo sevitabbo. Katamehi dasahi?

4. Sammādiṭṭhiko<sup>4</sup> hoti, sammāsankappo hoti, sammāvāco<sup>5</sup> hoti, sammākammanto hoti, sammā-ājivo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇi<sup>6</sup> hoti, sammāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo sevitabbo ti<sup>5</sup>.

### CLVI—CLXVI.

1. Dasahi bhikkhave dhammehi samannāgato puggalo na bhajitabbo . . . pe<sup>6</sup> . . . bhajitabbo<sup>7</sup> . . . pe<sup>8</sup> . . . na<sup>9</sup> payirupāsitaḥ . . . payirupāsitaḥ<sup>10</sup> . . . pe<sup>6</sup> . . . na puḍḍo hoti . . . pe<sup>11</sup> . . . puḍḍo hoti<sup>12</sup> . . . na pāsaṃso hoti . . . pe<sup>11</sup> . . . pāsaṃso hoti<sup>12</sup> . . . agāravo hoti . . . sagāravo<sup>13</sup> hoti . . . pe<sup>8</sup> . . . appatikkho<sup>14</sup> hoti . . . pe<sup>11</sup> . . . sappatikkho<sup>14</sup> hoti . . . na ārādhako hoti . . . pe<sup>6</sup> . . . ārādhako hoti<sup>12</sup> . . .<sup>15</sup> na visujjhati . . . pe<sup>11</sup> . . . visujjhati . . . mānaṃ<sup>16</sup> nādhibhoti<sup>17</sup> . . . pe<sup>11</sup> . . . mānaṃ<sup>16</sup> adhibhoti<sup>18</sup>

<sup>1</sup> M. °diṭṭhi.

<sup>2</sup> M. Ph. °cā; T. °vāyāmo; M<sub>6</sub> °vāyāmo and °vāco.

<sup>3</sup> M. Ph. °ṇaṃ. <sup>4</sup> M. Ph. °diṭṭhi.

<sup>5</sup> omitted by M. Ph.; S. adds in parenthesis Chuttaradiyaddhasatādisuttam peyyalavasena gaṇitabbam.

<sup>6</sup> M. la; Ph. pa; omitted by S.

<sup>7</sup> T. M<sub>7</sub> na bh<sup>o</sup>; M<sub>7</sub> adds ti. <sup>8</sup> M. la; omitted by Ph. S.

<sup>9</sup> omitted by T. M<sub>7</sub>. <sup>10</sup> T. M<sub>7</sub> na pay<sup>o</sup>

<sup>11</sup> omitted by M. Ph. S. <sup>12</sup> T. M<sub>6</sub> M<sub>7</sub> hoti ti.

<sup>13</sup> Ph. gā<sup>o</sup> <sup>14</sup> T. °tikko; M. °tisso; Ph. °tisso.

<sup>15</sup> M. la; Ph. pa.

<sup>16</sup> M<sub>6</sub> māraṃ; T. M<sub>7</sub> mānaṃ and māraṃ.

<sup>17</sup> M. °vibhoti. <sup>18</sup> T. M<sub>6</sub> M<sub>7</sub> °ti ti; M. °vibhoti.

...<sup>1</sup> paññāya na vaḍḍhati . . . pe<sup>2</sup> . . . paññāya vaḍḍhati<sup>3</sup>  
 ...<sup>1</sup> bahum apuññam pasavati . . . bahum puññam pasa-  
 vati. Katamehi dasahi?

2. Sammāditthiko<sup>4</sup> hoti, sammāsāṅkappo hoti, sammā-  
 vāco<sup>5</sup> hoti, sammakammanto hoti, sammā-ājīvo hoti, sam-  
 māvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti,  
 sammāñāpi<sup>6</sup> hoti, sammāvinutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato  
 puggalo bahum puññam pasavati ti.

Puggalavaggo<sup>7</sup> chaṭṭho<sup>8</sup>.

## CLXVII.

1. Tena kho pana samayena Jāpussoṇi<sup>9</sup> brāhmaṇo tadah'  
 uposathe sissam nahāto navam khomayugam nivattho allam  
 kusamutthim ādāya Bhagavato avidūre ekamantam thito  
 hoti. Addasā<sup>10</sup> kho Bhagavā Jāpussoṇim brāhmaṇam  
 tadah' uposathe sissam nahātam navam khomayugam ni-  
 vattham allam kusamutthim ādāya ekamantam thitam,  
 disvā<sup>11</sup> Jāpussoṇim brāhmaṇam etad avoca 'kin nu kho<sup>12</sup>  
 tvam brāhmaṇa tadah' uposathe sissam nahāto navam  
 khomayugam nivattho allam kusamutthim ādāya ekaman-  
 tam thito, kim nu khv<sup>13</sup> ajja brāhmaṇa brāhmaṇakulassā<sup>14</sup>  
 ti<sup>15</sup>? 'Paccorohaṇi bho Gotama ajja brāhmaṇakulassā<sup>14</sup>

<sup>1</sup> M. la; Ph. pa. <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °ti ti. <sup>4</sup> M. Ph. °ditthi.

<sup>5</sup> M. Ph. M<sub>7</sub> °cā. <sup>6</sup> M. Ph. °nam.

<sup>7</sup> M. Sammāditthivaggo; Ph. M<sub>6</sub> Sammāditthipannāsakam;  
 T. Pannāsakam; M<sub>7</sub> °ki.

<sup>8</sup> M. S. paṭhamo; Ph. chaṭṭham; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> see p. 233 n. 9. <sup>10</sup> M. Ph. °sa.

<sup>11</sup> M. Ph. S. disvāna. <sup>12</sup> omitted by M. Ph. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>13</sup> S. kho. <sup>14</sup> M. Ph. brahmakulassā.

<sup>15</sup> T. adds pucchi.

ti. 'Yathākathaṃ pana brāhmaṇa brāhmaṇānaṃ paccorohaṇi hoti' ti? 'Idha bho Gotama brāhmaṇā tadah' uposathe sīsaṃ nahātā navaṃ khomayugaṃ nivatthā allena gomayena paṭhaviṃ opuñjitvā<sup>1</sup> haritehi kusehi paṭtharhitvā<sup>2</sup> antarā ca velaṃ antarā ca agyāgāraṃ<sup>3</sup> seyyaṃ kappenti. Te taṃ rattim tikkhattuṃ paccutthāya pañjalikā aggim namassanti 'paccorohāma bhavantāṃ paccorohāma bhavantāṃ' ti, pahutena<sup>4</sup> ca sappitelena navanitena aggim santappenti. Tassā ca rattiya accayena paṇitena khādaniyena bhojaniyena brāhmaṇe santappenti. Evaṃ kho<sup>5</sup> bho Gotama brāhmaṇānaṃ paccorohaṇi hoti' ti. 'Aññathā kho brāhmaṇānaṃ paccorohaṇi<sup>6</sup>, aññathā ca<sup>7</sup> pana ariyassa vinaye paccorohaṇi hoti' ti. 'Yathākathaṃ pana bho Gotama ariyassa vinaye paccorohaṇi hoti<sup>8</sup>? Sādhū<sup>9</sup> me bhavaṃ Gotamo tathā dhammaṃ desetu, yathā ariyassa vinaye paccorohaṇi hoti' ti. 'Tena hi brāhmaṇa supāhi sādhukaṃ manasikarohi, bhāsissāmi' ti. 'Evaṃ bho' ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

2. Idha brāhmaṇa ariyasāvako iti paṭisañcikkhati 'pāpātipātassa kho pāpako vipāko ditthe c'eva<sup>10</sup> dhamme abhisamparāyaṇi cā' ti. So iti paṭisaṃkhāya pāpātipātāṃ pajahati, pāpātipātā paccorohati . . . 'Adinnādānassa kho pāpako vipāko ditthe c'eva dhamme abhisamparāyaṇi cā' ti. So iti paṭisaṃkhāya adinnādānaṃ pajahati, adinnādāna paccorohati . . . 'Kāmesu micchācārassa kho pāpako vipāko ditthe c'eva dhamme abhisamparāyaṇi cā' ti. So iti paṭisaṃkhāya kāmesu micchācāraṃ pajahati, kāmesu micchācārā paccorohati . . . 'Musāvādassa kho pāpako vipāko ditthe c'eva dhamme abhisamparāyaṇi cā' ti. So iti

<sup>1</sup> T. M. ubbhajitvā; M. nibbhañjitvā.

<sup>2</sup> M. M. pavittharhitvā; Ph. santharhitvā; T. pavitthajitvā.

<sup>3</sup> T. M. aggā.

<sup>4</sup> M. T. bahukena; Ph. M. bahutena.

<sup>5</sup> omitted by M. Ph. <sup>6</sup> M. Ph. S. add hoti.

<sup>7</sup> omitted by T. <sup>8</sup> T. hoti ti.

<sup>9</sup> T. twice; S. adds vata.

<sup>10</sup> T. M. S. ditth'eva throughout; M, ditth'eva and ditthe c'eva.

paṭisaṃkhāya musāvādaṃ pajahati, musāvādaṃ paccorohati . . . 'Pisunāya' vācāya kho pāpako vipāko dīṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pisunavācaṃ pajahati, pisunāya vācāya paccorohati . . . 'Pharusāya vācāya kho pāpako vipāko dīṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pharusavācaṃ pajahati, pharusāya vācāya paccorohati . . . 'Samphappalāpassa kho pāpako vipāko dīṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya samphappalāpaṃ pajahati, samphappalāpā paccorohati . . . 'Abhiijjhāya kho pāpako vipāko dīṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya abhiijjhāṃ pajahati, abhiijjhāya paccorohati . . . 'Vyāpādassa' kho pāpako vipāko dīṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya vyāpādaṃ pajahati, vyāpādā paccorohati . . . 'Micchādīṭṭhiyā kho pāpako vipāko dīṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchādīṭṭhiṃ pajahati, micchādīṭṭhiyā paccorohati. Evaṃ kho brāhmaṇa ariyassa vinaye paccorohaṇi hoti ti.

3. Aññathā<sup>3</sup> bho Gotama brāhmaṇānaṃ paccorohaṇi<sup>4</sup> aññathā ca pana ariyassa vinaye paccorohaṇi hoti, imissī<sup>5</sup> ca<sup>5</sup> bho<sup>6</sup> Gotama ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇi kalam nāgghati<sup>7</sup> soḷasim. Abhikkantaṃ bho Gotama . . . pe<sup>8</sup> . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pāpupetaṃ saraṇaṃ gatan ti.

## CLXVIII.

1. Ariyaṃ vo bhikkhave paccorohaṇiṃ desissāmi<sup>9</sup>, taṃ suṇātha . . . pe<sup>10</sup> . . . Bhagavā etad avoca: Katamā ca bhikkhave ariyā paccorohaṇi?

<sup>1</sup> M. Ph. M., S. pisun° *always*.    <sup>2</sup> T. vya° *always*.

<sup>3</sup> M. Ph. *add* kho.    <sup>4</sup> S. *adds* hoti.

<sup>5</sup> *omitted by* M. Ph.    <sup>6</sup> *omitted by* T.

<sup>7</sup> M. Ph. n'aggho; Ph. T. M<sub>6</sub> M, °anti.

<sup>8</sup> M. pa; *omitted by* Ph.    <sup>9</sup> T. M<sub>7</sub> dese°

<sup>10</sup> M. Ph. S. *in full*.

2. Idha bhikkhave ariyasāvako iti paṭisañcikkhati 'pānātipātassa kho pāpako vipāko dīṭṭhe c'eva<sup>1</sup> dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pānātipātāṃ pajahati, pānātipātā paccorohati . . . pe<sup>2</sup> . . . 'Micchādīṭṭhiyā kho pāpako vipāko dīṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchādīṭṭhiṃ pajahati, micchādīṭṭhiyā paccorohati.

Ayaṃ vuccati bhikkhave ariyā paccorohaṇī ti.

### CLXIX.

1. Atha kho Saṅgāravo<sup>3</sup> brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddiṃ sammodi . . . pe<sup>4</sup> . . . Ekamantaṃ nisinno kho Saṅgāravo brāhmaṇo Bhagavantaṃ etad avoca 'kin nu kho bho Gotama orimaṃ tīraṃ, kin pārimaṃ tīraṃ' ti?

2. Pānātipāto kho brāhmaṇa orimaṃ tīraṃ, pānātipātā veramaṇī pārimaṃ tīraṃ. Adinnādānaṃ kho<sup>5</sup> brāhmaṇa<sup>5</sup> orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ. Kāmesu micchācāro orimaṃ tīraṃ, kāmesu micchācārā veramaṇī pārimaṃ tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ. Pisunā vācā orimaṃ tīraṃ, pisunāya vācāya veramaṇī pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ. Samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ. Abhiijhā orimaṃ tīraṃ, anabhiijhāya pārimaṃ tīraṃ. Vyāpādo orimaṃ tīraṃ, avyāpādo pārimaṃ tīraṃ. Micchādīṭṭhi orimaṃ tīraṃ, sammādīṭṭhi pārimaṃ tīraṃ.

Idaṃ kho brāhmaṇa orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃ ti.

<sup>1</sup> M<sub>6</sub>. S. dīṭṭh' eva throughout.

<sup>2</sup> Ph. S. in full, as in the preceding Sutta; M. has pa after kāmesu micchācārassa kho vipāko, then micchācārā paccorohati, and so henceforth.

<sup>3</sup> Ph. S. Saṅg<sup>o</sup> throughout.

<sup>4</sup> M. Ph. S. in full.

<sup>5</sup> omitted by S.



Appakā te manussesu ye janā pārāgāmino  
 athāyaṃ<sup>1</sup> itarā pajā tīraṃ evānuddhāvati.  
 Ye ca kho samma-d-akkhāte dhamme dhammānurvattino  
 te janā pārāma essanti<sup>2</sup> maccudheyyaṃ suduttaraṃ.  
 Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvētha paṇḍito  
 okā anokaṃ āgama vīveke yattha dūramaṃ.  
 Tatrābhiraṭṭim iccheyya hitvā kāme ahiṇṇa  
 pariyodaḍḍheyya attānaṃ cittakleshi<sup>3</sup> paṇḍito.  
 Yesaṃ sambodhiyaṅgesu<sup>4</sup> sammācittaṃ subhāvitaṃ  
 ādānapaṭinissagge anupādāya ye ratā  
 khīṇāsavaṃ jūtimanto<sup>5</sup> te loke parinibbutā<sup>6</sup> ti<sup>7</sup>.

## CLXX.

1. Orimaṇ ca vo<sup>8</sup> bhikkhave tīraṃ desissāmi pārīmaṇ  
 ca tīraṃ, taṃ supātha . . . pe<sup>9</sup> . . . Katamaṇ ca bhik-  
 khave orimaṃ tīraṃ, katamaṇ ca pārīmaṃ tīraṃ?

2. Pāṇātipāto kho bhikkhave orimaṃ tīraṃ, pāṇātipātā  
 veramaṇī pārīmaṃ tīraṃ. Adinnādānaṃ orimaṃ tīraṃ,  
 adinnādānā veramaṇī pārīmaṃ tīraṃ. Kāmesu micchācāro  
 orimaṃ tīraṃ, kāmesu micchācārā veramaṇī pārīmaṃ  
 tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pā-  
 rīmaṃ tīraṃ. Pisunā vācā orimaṃ tīraṃ, pisunāya vācāya  
 veramaṇī pārīmaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ,  
 pharusāya vācāya veramaṇī pārīmaṃ tīraṃ. Samphappa-  
 lāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārīmaṃ  
 tīraṃ. Abhiṇṇā orimaṃ tīraṃ, anabhiṇṇā pārīmaṃ tīraṃ.  
 Vyāpādo orimaṃ tīraṃ, avyāpādo pārīmaṃ tīraṃ. Micchā-  
 dīṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārīmaṃ tīraṃ.

Idaṃ kho bhikkhave orimaṃ tīraṃ, idaṃ pārīmaṃ  
 tīraṃ ti.

<sup>1</sup> M. athāya. <sup>2</sup> Ph. issanti.

<sup>3</sup> Ph. cittaṃ kesshi.

<sup>4</sup> M, °dhiṃ aṅ° <sup>5</sup> M, jūti°

<sup>6</sup> M, °bbūta. <sup>7</sup> omitted by Ph.

<sup>8</sup> omitted by M. Ph. T. M<sub>c</sub>. M<sub>j</sub>. <sup>9</sup> omitted by M. Ph.

Appakā te manussesu ye janā pāragāmino  
 athāyaṃ itarā pajā tīraṃ evānudhāvati.  
 Ye ca kho samma-d-akkhāte dhamme dhammānūvattino  
 te janā pāraṃ essanti<sup>1</sup> maccudheyyaṃ suduttaraṃ.  
 Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvētha paṇḍito  
 okā anokaṃ āgamaṃ viveke yattha dūramaṃ.  
 Tatrābhiratiṃ iccheyya hitvā kāme akiñcano  
 pariyoḍapeyya attānaṃ cittakleshi paṇḍito.  
 Yesaṃ sambodhiyaṅgesu<sup>2</sup> sammācittaṃ subhāvitam  
 anāḍānapaṭinissagge anupādāya ye ratā  
 khīṇāsavaṃ jutimanto<sup>3</sup> te loke parinibbutā<sup>4</sup> ti.

## CLXXI.

1. Adhammo ca bhikkhave veditaḥbo anatto ca, dhammo  
 ca veditaḥbo attho ca, adhammañ ca vidityā anattañ ca,  
 dhammañ ca vidityā atthañ ca, yathā dhammo yathā attho,  
 tathā paṭipajjitabbaṃ<sup>5</sup>. Katamo ca bhikkhave adhammo  
 ca anatto ca?

2. Pāṇātipāto adinnādānaṃ kāmesu micchācāro musā-  
 vādo pisaṇā vācā pharusā vācā samphappalāpo abhijjhā  
 vyāpādo micchādīṭṭhi.

Ayaṃ vuccati bhikkhave adhammo ca anatto ca. Ka-  
 tamo ca bhikkhave dhammo ca attho ca?

3. Pāṇātipātā veramaṇi adinnādānā veramaṇi kāmesu  
 micchācārā veramaṇi musāvādā veramaṇi pisaṇāya vācāya  
 veramaṇi pharusāya vācāya veramaṇi samphappalāpā vera-  
 maṇi anabhijjhā avyāpādo sammādīṭṭhi.

Ayaṃ vuccati bhikkhave dhammo ca attho ca.

Adhammo ca bhikkhave veditaḥbo anatto ca, dhammo  
 ca veditaḥbo attho ca, adhammañ ca vidityā anattañ ca,  
 dhammañ ca vidityā atthañ ca, yathā dhammo yathā attho<sup>6</sup>,  
 tathā paṭipajjitabbaṃ ti iti yaṃ taṃ vuttaṃ, idam etaṃ  
 paṭicca vuttaṃ ti.

<sup>1</sup> Ph. issanti.<sup>2</sup> T. M. °dhi aṅ°<sup>3</sup> T. jūti°<sup>4</sup> M. °bbūtā.<sup>5</sup> M. Ph. T. °bbaṃ ti.<sup>6</sup> M. adds ca.

## CLXXII.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho. tathā paṭipajjitabban ti. Idam avoca Bhagavā, idam vatvā<sup>1</sup> Sugato utthāyāsana vihāraṃ pāvisi.

2. Atha kho tesam bhikkhūnaṃ acirapakkantassa Bhagavato etad ahoṣi: Idam kho no<sup>2</sup> āvuso Bhagavā samkhittena uddeśaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana vihāraṃ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā samkhittena uddeśassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Atha kho tesam bhikkhūnaṃ etad ahoṣi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva samvannito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmaṃ<sup>3</sup> Mahākaccāno imassa Bhagavatā samkhittena uddeśassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etaṃ atthaṃ puccheyyāma. Yathā no āyasmā Mahākaccāno vyākariṣṣati, tathā naṃ dhāressāma<sup>4</sup> ti.

3. Atha kho te bhikkhū yenāyasmā Mahākaccāno ten' upasaṅkamimsu, upasaṅkamitvā āyasmata Mahākaccānena saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Mahākaccānaṃ etad avocum: Idam kho no āvuso Kaccāna Bhagavā samkhittena uddeśaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana vihāraṃ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ

<sup>1</sup> M. S. vatvāna; Ph. vatvā ca.

<sup>2</sup> omitted by T.

<sup>3</sup> S. āy°

<sup>4</sup> T. °reyyama.

ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no āvuso amhākaṃ acirapakkantassa Bhagavato etad ahoṣi: Idaṃ kho no āvuso Bhagavā saṃkhittena uddeṣaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittḥo 'adhammo ca bhikkhave veditabbo' dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddeṣassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Tesam no āvuso amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>2</sup> Mahākaccāno imassa Bhagavatā saṃkhittena uddeṣassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma. Yathā no āyasmā Mahākaccāno vyākariṣṣati, tathā naṃ dhāressāmā ti. Vibhajat'<sup>3</sup> āyasmā Mahākaccāno ti.

4. Seyyathā pi āvuso puriso sārattḥiko sāragavesi sārapiyeseṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato<sup>4</sup> atikkamm' eva<sup>5</sup> mūlaṃ atikkamma khandhaṃ sākāpālaṣe sārāṃ pariyesiṭṭabbaṃ maññeyya, evaṃ sampadam idaṃ. Āyasmantaṃ Satthari sammukhābhūte taṃ Bhagavantaṃ atisitvā<sup>6</sup> amhe etam atthaṃ paṭipucchitabbaṃ maññetha<sup>7</sup>. So h'<sup>8</sup> āvuso Bhagavā jānaṃ jānāti passaṃ passaṃ cakkhūbhūto nāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī<sup>9</sup> Tathāgato. So c'eva paṇ' etassa kālo ahoṣi, yaṃ tumhe

<sup>1</sup> M. pa ṇ tathā paṇi<sup>o</sup>      <sup>2</sup> S. āy<sup>o</sup>

<sup>3</sup> Ph. vibhajatu; M. 'jitu.

<sup>4</sup> M. sārato; omitted by T. M.<sub>7</sub>.      <sup>5</sup> M. atikkamma.

<sup>6</sup> M. Ph. atikkamitvā.

<sup>7</sup> M. Ph. maññeyyātha; M.<sub>6</sub> M.<sub>7</sub>. S. maññatha.

<sup>8</sup> S. hi; omitted by T. M.<sub>7</sub>.

<sup>9</sup> M. Ph. S. 'sāmī throughout.

Bhagavantam yeva upasaṅkamitvā etam atthaṃ puccheyyātha. Yathā vo<sup>10</sup> Bhagavā vyākareyya, tathā naṃ dhāreyyāthā<sup>2</sup> ti.

5. Addhāvuso Kaccāna Bhagavā jānaṃ jānāti passam passati cakkhubhūto nāpabhūto dhammabhūto brahmbhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmi Tathāgato. So c'eva paṇ' etassa kālō ahosi, yaṃ mayyaṃ Bhagavantam yeva upasaṅkamitvā etam atthaṃ puccheyyāma. Yathā no Bhagavā vyākareyya, tathā naṃ dhāreyyāma. Api cāyasmā Mahākaccāno Satthu c'eva samvannito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>3</sup> Mahākaccāno imassa Bhagavatā saṃkhitena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Vibhajat' āyasmā Mahākaccāno agarukarivā<sup>4</sup> ti.

6. Tena<sup>5</sup> h'āvuso<sup>5</sup> supātha sādhuṇaṃ manasikarotha, bhasissāmi ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Mahākaccānassa paccassosum. Āyasmā Mahākaccāno etad avoca: Yaṃ kho no āvuso Bhagavā saṃkhitena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vibharaṃ pavitṭho 'adhammo ca bhikkhave veditabbo dhammo<sup>6</sup> ca, anatto ca veditabbo attho ca, adhammaṇ ca viditvā dhammaṇ ca, anattaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Katamo cāvuso adhammo, katamo ca<sup>7</sup> dhammo, katamo ca<sup>8</sup> anatto, katamo ca<sup>9</sup> attho?

7. Pāṇātipāto āvuso adhammo, pāṇātipātā veramaṇi dhammo, ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pāṇātipātā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Adinnādānaṃ āvuso adhammo, adinnādānā veramaṇi dhammo, ye ca adinnādānapaccayā

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no. <sup>2</sup> T. 'yyamā; M<sub>7</sub> 'yyāmā.

<sup>3</sup> S. āy<sup>o</sup> <sup>4</sup> S. 'katvā; T. M<sub>7</sub> agarukaṃ karitvā.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> tenāy<sup>o</sup> <sup>6</sup> M. pa ' tathā paṭi<sup>o</sup>

<sup>7</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>. <sup>9</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto.  
 adinnādānā veramaṇipaccayā ca aneke kusalā dhammā  
 bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Kāmesu micchā-  
 cāro āvuso adhammo, kāmesu micchācārā veramaṇi dhammo,  
 ye ca kāmesu micchācārapaccayā aneke pāpakā akusalā  
 dhammā sambhavanti, ayaṃ anatto, kāmesu micchācārā  
 veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāri-  
 pūriṃ gacchanti, ayaṃ attho. Musāvādo āvuso adhammo,  
 musāvādā veramaṇi dhammo, ye ca musāvādapaccayā aneke  
 pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, mu-  
 sāvādā veramaṇipaccayā ca aneke kusalā dhammā bhāva-  
 nāpāripūriṃ gacchanti, ayaṃ attho. Pisunā vācā āvuso  
 adhammo, pisunāya vācāya veramaṇi dhammo, ye ca pisunā-  
 vācāpaccayā aneke pāpakā akusalā dhammā sambhavanti,  
 ayaṃ anatto, pisunāya vācāya veramaṇipaccayā ca aneke  
 kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.  
 Pharusā vācā āvuso adhammo, pharusāya vācāya veramaṇi  
 dhammo, ye ca pharusāvācāpaccayā aneke pāpakā akusalā  
 dhammā sambhavanti, ayaṃ anatto, pharusāya vācāya  
 veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāri-  
 pūriṃ gacchanti, ayaṃ attho. Samphappalāpo āvuso  
 adhammo, samphappalāpā veramaṇi dhammo, ye ca sam-  
 phappalāpāpaccayā aneke pāpakā akusalā dhammā sam-  
 bhavanti, ayaṃ anatto, samphappalāpā veramaṇipaccayā  
 ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti,  
 ayaṃ attho. Abhijjhā āvuso adhammo, anabhijjhā dhammo,  
 ye ca abhijjhāpaccayā aneke pāpakā akusalā dhammā  
 sambhavanti, ayaṃ anatto, anabhijjhāpaccayā ca aneke  
 kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.  
 Vyāpādo āvuso adhammo, avyāpādo dhammo, ye ca vyā-  
 pādapaccayā aneke pāpakā akusalā dhammā sambhavanti,  
 ayaṃ anatto, avyāpādapaccayā ca aneke kusalā dhammā  
 bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchādītthi  
 āvuso adhammo, sammādītthi dhammo, ye ca micchādītthi-  
 paccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
 anatto, sammādītthipaccayā ca aneke kusalā dhammā  
 bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Yaṃ kho no  
 āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena

atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavitṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho' ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti, imassa<sup>2</sup> kho ahaṃ āvuso Bhagavatā samkhittena<sup>3</sup> uddesassa uddiṭṭhassa vitthārena atthaṃ avibhajitvā evaṃ vitthārena atthaṃ ājānāmi<sup>4</sup>, ākaṅkhamānā ca pana tumhe āvuso Bhagavantam yeva upasaṅkamitvā etaṃ atthaṃ puccheyyātha<sup>5</sup>. Yathā vo<sup>6</sup> Bhagavā vyākaroṭi<sup>7</sup>, tathā naṃ dhāreyyātha<sup>8</sup> ti. 'Evaṃ āvuso' ti kho te bhikkhū āyasmato Mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā<sup>9</sup> utthāyāsanaṃ yena Bhagavā ten' upasaṅkamimpu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimpu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocun: —

8. Yaṃ kho no<sup>8</sup> bhante Bhagavā samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavitṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho' ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no bhante amhākaṃ acirapakkantassa Bhagavato etad ahoṣi: Idaṃ kho no āvuso Bhagavā samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavitṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho' ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ vibhajeyyā ti? Tesam no bhante amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Mahākaccāno Sathu c'eva samvannito sambhavitō ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>9</sup> Mahākaccāno imassa Bhagavatā samkhittena uddesassa

<sup>1</sup> M. pa || tathā paṭi<sup>2</sup>      <sup>2</sup> S. adds pi.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. aj<sup>4</sup>      <sup>4</sup> M. paṭipu<sup>5</sup>      <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no.

<sup>6</sup> S. 'kareyya.      <sup>7</sup> omitted by T.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>9</sup> S. āy<sup>9</sup>

uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayam yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etaṃ atthaṃ puccheyyāma<sup>1</sup>. Yathā no āyasmā Mahākaccāno vyākariṣṣati, tathā naṃ dhāressāmā ti. Atha kho mayam bhante yenāyasmā Mahākaccāno ten' upasaṅkamimhā, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etaṃ atthaṃ pucchimhā<sup>2</sup>. Tesam no bhante āyasmatā Mahākaccānena imehi ākārehi imehi padelhi imehi vyañjanehi attho suvibhatto<sup>3</sup> ti.

9. Sādhu sādhu bhikkhave, paṇḍito bhikkhave Mahākaccāno, mahāpaṇḍito bhikkhave Mahākaccāno, maṃ ce pi tumhe bhikkhave upasaṅkamitvā etaṃ atthaṃ puccheyyātha<sup>4</sup>, ahaṃ pi c'etaṃ<sup>5</sup> evaṃ eva<sup>6</sup> vyākareyyaṃ<sup>6</sup>. Yathā taṃ<sup>7</sup> Mahākaccānena vyākatam, eso<sup>8</sup> c'eva tassa attho, evaṃ ca naṃ<sup>9</sup> dhāreyyāthā ti.

### CLXXIII.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṃ ca viditvā dhammaṃ ca, anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti. Katamo ca bhikkhave adhammo, katamo ca<sup>10</sup> dhammo, katamo ca<sup>10</sup> anatto, katamo ca attho?

2. Pāṇātipāto bhikkhave adhammo, pāṇātipātā veramaṇī dhammo, ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pāṇātipātā veramaṇī-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Adinnādānaṃ bhikkhave adhammo, adinnādānā veramaṇī dhammo . . .<sup>11</sup> kāmesu micchācāro

<sup>1</sup> M. paṭipu<sup>o</sup>      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °ha.

<sup>3</sup> T. M<sub>7</sub> vibh<sup>o</sup>; M<sub>6</sub> pi bhante.

<sup>4</sup> M. Ph. T. M<sub>7</sub> taṃ; omitted by M<sub>6</sub>.      <sup>5</sup> T. M<sub>6</sub> evaṃ.

<sup>6</sup> M<sub>6</sub> °vya.      <sup>7</sup> T. naṃ.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> add kho; M<sub>6</sub> has c'etassa; M<sub>7</sub> c'ev'etassa.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> taṃ.      <sup>10</sup> omitted by M.      <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.



bhikkhave adhammo, kāmesu micchācārā veramaṇi dhammo . . . musāvādo bhikkhave adhammo, musāvādā veramaṇi dhammo . . .<sup>1</sup> pisunā vācā bhikkhave adhammo, pisunāya vācāya veramaṇi dhammo . . . pharusā vācā bhikkhave adhammo, pharusāya vācāya veramaṇi dhammo . . . samphappalāpo bhikkhave adhammo<sup>2</sup>, samphappalāpā veramaṇi dhammo . . . abhijjhā bhikkhave adhammo, anabhijjhā dhammo . . . vyāpādo bhikkhave adhammo, avyāpādo dhammo . . . micchādittthi bhikkhave adhammo, sammā-dittthi dhammo, ye ca micchādittthipaccayā aneke pāpaka akusalā dhammā sambhavanti, ayaṃ anatto, sammādittthipaccayā ca aneke kusalā dhammā bhāvanāpāripūripin gacchanti, ayaṃ attho.

3. Adhammo ca bhikkhave veditaḥḥo dhammo ca, anatto ca veditaḥḥo attho ca, adhammaṃ ca viditvā dhammaṃ ca, anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicea vuttaṃ ti.

## CLXXIV.

1. Pāpātipataṃ p'ahaṃ<sup>3</sup> bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Adinādanam p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Kāmesu micchācāraṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Musāvādaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Pisunavācaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Pharusavācaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Samphappalāpaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Abhijjhaṃ<sup>4</sup>

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> insert pe.

<sup>3</sup> M. Ph. pāham *throughout*.

<sup>4</sup> only S. has this sentence.

p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaḥetukam pi dosa-  
hetukam pi mohaḥetukam pi. Vyāpādaṃ<sup>1</sup> p'ahaṃ bhik-  
khava tividhaṃ vadāmi: lobhaḥetukam pi dosaḥetukam pi  
mohaḥetukam pi. Micchādītthim<sup>2</sup> p'ahaṃ bhikkhave tivi-  
dhaṃ vadāmi: lobhaḥetukam pi dosaḥetukam pi mohaḥe-  
tukam pi.

2. Iti kho bhikkhave lobho kammanidānasambhavo doso  
kammanidānasambhavo moho kammanidānasambhavo, lo-  
bhakkhaya<sup>3</sup> kammanidānasamkhayo dosakkhaya<sup>4</sup> kammani-  
dānasamkhayo mohakkhaya<sup>5</sup> kammanidānasamkhayo ti.

## CLXXV.

1. Saparikkamano ayaṃ bhikkhave dhammo nāyaṃ  
dhammo aparikkamano. Kathañ ca bhikkhave saparikka-  
mano ayaṃ dhammo nāyaṃ dhammo aparikkamano?

2. Pāpātipātissa bhikkhave pāpātipātā veramaṇi parikka-  
manam hoti, adinnādāyissa bhikkhave adinnādānā veramaṇi  
parikkamanam hoti, kāmesu micchācārassa<sup>6</sup> bhikkhave  
kāmesu micchācārā veramaṇi parikkamanam hoti, musāvā-  
dassa<sup>7</sup> bhikkhave musāvādā veramaṇi parikkamanam hoti,  
pisunāvācassa bhikkhave pisunāya<sup>8</sup> vācāya<sup>9</sup> veramaṇi pa-  
rikkamanam hoti, pharusāvācassa bhikkhave pharusāya  
vācāya<sup>10</sup> veramaṇi parikkamanam hoti, samphappalāpassa<sup>11</sup>  
bhikkhave samphappalāpā veramaṇi parikkamanam hoti,  
abhijjālussa bhikkhave anabhijjhā parikkamanam hoti, vyā-  
pādassa<sup>12</sup> bhikkhave avyāpādo parikkamanam hoti, micchā-  
dītthikassa<sup>13</sup> bhikkhave sammādītthi parikkamanam hoti.  
Evaṃ<sup>14</sup> kho bhikkhave parikkamanam<sup>15</sup> hoti.

Evaṃ kho bhikkhave saparikkamano ayaṃ<sup>16</sup> dhammo<sup>17</sup>  
nāyaṃ<sup>18</sup> dhammo<sup>19</sup> aparikkamano ti.

<sup>1</sup> only S. has this sentence. <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> S. °cārissa. <sup>4</sup> M. Ph. S. °dissa.

<sup>5</sup> T. °nāvācāya; M, °nāvācā.

<sup>6</sup> Ph. T. °sāvācāya; M, °sāvācā. <sup>7</sup> S. °pissa.

<sup>8</sup> S. °pannassa. <sup>9</sup> M. Ph. T. M<sub>6</sub> °dītthissa.

<sup>10</sup> M. omits this phrase. <sup>11</sup> Ph. T. M<sub>6</sub> M, sapari°

<sup>12</sup> omitted by S. <sup>13</sup> M<sub>6</sub> no; M, omits nāyaṃ dh°

## CLXXVI.

1. Ekam<sup>1</sup> samayaṃ Bhagavā Pavāyaṃ<sup>2</sup> viharati Cunda-  
dassa kammāraputtassa ambavane. Atha kho Cundo  
kammāraputto yena Bhagavā ten' upasaṅkhami, upasaṅ-  
khamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinnam kho Cundaṃ kammāraputtam Bha-  
gavā etad avoca 'kassa no tvam Cunda soceyyāni rocesi'  
ti? 'Brāhmaṇa bhante pacchābhūmakā kamaṇḍalukā<sup>3</sup>  
sevālamālakā<sup>4</sup> aggiparicārīkā udakorohakā soceyyāni pañ-  
ñāpentī, tesāhaṃ soceyyāni<sup>5</sup> rocesi' ti. 'Yathākatham  
pana Cunda brāhmaṇa pacchābhūmakā kamaṇḍalukā  
sevālamālakā aggiparicārīkā udakorohakā soceyyāni paññā-  
pentī' ti? 'Idha bhante brāhmaṇa pacchābhūmakā ka-  
maṇḍalukā<sup>3</sup> sevālamālakā aggiparicārīkā udakorohakā, te  
sāvakaṃ<sup>6</sup> evaṃ samādapenti 'ehi tvam ambho purisa  
kālass' eva<sup>7</sup> vutthahanto<sup>8</sup> 'va<sup>9</sup> sayanamhā paṭhavim āma-  
seyyāsi; no ce paṭhavim āmaseyyāsi, allāni<sup>10</sup> gomayāni<sup>10</sup>  
āmaseyyāsi; no ce allāni<sup>11</sup> gomayāni<sup>11</sup> āmaseyyāsi, haritāni  
tiṇāni āmaseyyāsi; no ce haritāni tiṇāni āmaseyyāsi, aggim  
paricareyyāsi; no ce aggim paricareyyāsi, pañjaliko ādic-  
caṃ namasseyyāsi, no ce pañjaliko ādiccaṃ namasseyyāsi,  
sāyatatiyakam udakam oroheyyāsi<sup>12</sup> ti. 'Evaṃ kho<sup>13</sup>  
bhante brāhmaṇa pacchābhūmakā kamaṇḍalukā sevāla-  
mālakā aggiparicārīkā udakorohakā soceyyāni paññāpentī,  
tesāhaṃ soceyyāni rocesi' ti. 'Aññathā kho Cunda brāh-  
maṇa pacchābhūmakā kamaṇḍalukā sevālamālakā ag-  
giparicārīkā udakorohakā soceyyāni paññāpentī, aññathā ca

<sup>1</sup> M. Ph. *put* Evaṃ me sutam *before* Ekam.

<sup>2</sup> T. M<sub>6</sub>. M, Campāyam. <sup>3</sup> T. 'lūkā.

<sup>4</sup> M. Ph. 'mālikā throughout; M, 'mālakā *corr. into* 'mālikā *by a second hand*.

<sup>5</sup> *omitted by S.* <sup>6</sup> M. S. 'ke; M<sub>6</sub> 'kā.

<sup>7</sup> T. kālassa; M, kālassa *corr. into* kālass' eva; S. sakāl°

<sup>8</sup> T. M<sub>6</sub>. S. utth° <sup>9</sup> Ph. T. M<sub>6</sub>. M, ca; *omitted by S.*

<sup>10</sup> M. Ph. S. alla°

<sup>11</sup> M. Ph. T. S. alla°; M, alla° *corr. into* allāni.

<sup>12</sup> M. 'peyyāsi. <sup>13</sup> *omitted by M. Ph.*

pana ariyassa vinaye soceyyam hoti' ti. 'Yathākatham pana bhante ariyassa vinaye soceyyam hoti? Sādhū me bhante Bhagavā tathā dhammam desetu, yathā ariyassa vinaye soceyyam hoti' ti. 'Tena hi Cunda supāhi sādhu-kam manasikarohi, bhāsissāmi' ti. 'Evam bhante' ti kho Cundo kammāraputto Bhagavato paccassosi. Bhagavā etad avoca: —

2. Tividham kho Cunda kāyena asoceyyam hoti, catubbidham vācāya asoceyyam hoti, tividham manasā asoceyyam hoti. Kathañ ca Cunda tividham kāyena asoceyyam hoti?

3. Idha Cunda ekacco pāpātipātī hoti luddo<sup>1</sup> lohitapāpī hatapahate<sup>2</sup> nivīṭṭho adayāpauno sabbapāpabhūtesu<sup>3</sup>. Adinnādāyī hoti, yaṁ taṁ parassa paravittūpakaraṇaṁ gāmagataṁ vā araṇṇagataṁ vā, taṁ<sup>4</sup> adinnaṁ theyyasamphūtaṁ adātā<sup>5</sup> hoti. Kāmesu micchācārī<sup>6</sup> hoti, yā tā māturalakkhitā pituralakkhitā<sup>7</sup> bhāturalakkhitā<sup>8</sup> bhaginiralakkhitā<sup>9</sup> nātiralakkhitā<sup>10</sup> dhammarakkhitā<sup>11</sup> sassāṇikā<sup>12</sup> saparidaṇḍā antamaso mā-lāgūnaparikkhittā<sup>13</sup> pi<sup>14</sup>, tathārūpāsu cārittaṁ āpajjitā hoti.

Evam kho Cunda tividham kāyena asoceyyam hoti. Kathañ ca Cunda catubbidham vācāya asoceyyam hoti?

4. Idha Cunda ekacco musāvādī hoti, sabhāgato<sup>14</sup> vā parisagato<sup>15</sup> vā nātīmajjhagato vā pūgamajjhagato vā rūjakulamajjhagato vā abhinīto sakkhiputtṭho<sup>16</sup> 'eh'ambho<sup>17</sup> purisa, yaṁ jānāsi, taṁ vadehi' ti<sup>18</sup> so ajānaṁ vā 'aham'<sup>19</sup> jānāmi' ti jānaṁ vā 'aham'<sup>19</sup> na jānāmi' ti<sup>20</sup> apassaṁ vā 'aham'<sup>19</sup> passaṁ ti passaṁ vā 'aham'<sup>19</sup> na passaṁ ti iti

<sup>1</sup> S. luddho. <sup>2</sup> M. pahata°; Ph. hatahate.

<sup>3</sup> M. Ph. T. M., S. pāpa° <sup>4</sup> omitted by S. <sup>5</sup> T. ad°

<sup>6</sup> T. °rā. <sup>7</sup> M. Ph. insert mātāpituralakkhitā.

<sup>8</sup> omitted by T. <sup>9</sup> omitted by T. M., M.

<sup>10</sup> M. Ph. insert gottarakkhita.

<sup>11</sup> M. Ph. S. sasā° <sup>12</sup> S. °kkhitā.

<sup>13</sup> omitted by T. M., M.

<sup>14</sup> M. Ph. S. sabhāgato.

<sup>15</sup> M. Ph. parisaggato.

<sup>16</sup> S. sakkhipp°

<sup>17</sup> S. ehi'bho; T. M., evam bho; M., mahā.

<sup>18</sup> omitted by T. M., <sup>19</sup> T. M., S. āha.

<sup>20</sup> omitted by M.

attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsita hoti. Pisunāvāco hoti, ito sutvā amutra akkhātā imesaṃ bhedaṃ amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedaṃ iti samaggānaṃ vā bhetta<sup>2</sup> bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandi vagga-karaṇiṃ vācaṃ bhāsita hoti. Pharusāvāco hoti, yā sā vācā aṇḍakā<sup>3</sup> kakkasā<sup>4</sup> parakaṭukā parābhisaṃjāni kōḷha-sāmantā asamādhisaṃvattanikā, tathā rūpiṃ vācaṃ bhāsita hoti. Samphappalāpi hoti, akālavādi abhūtavādi anattavādi adhammavādi<sup>5</sup> avinayavādi anidhānavatipi vācaṃ bhāsita hoti<sup>6</sup> akālena anapadesaṃ apariyantavatipi anattasamhitāṃ.

Evam kho Cunda catubbidham vācāya asoceyyaṃ hoti. Kathaṃ ca Cunda tividham manasā asoceyyaṃ hoti?

5. Idha Cunda ekacco abhiññālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhiññitā<sup>7</sup> hoti 'aho vata<sup>8</sup> yaṃ<sup>8</sup> parassa, taṃ mama<sup>9</sup> assā' ti. Vyūpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu<sup>10</sup> vā ucchijjantu<sup>11</sup> vā vinassantu vā mā vā ahesuṃ iti<sup>12</sup> vā<sup>12</sup> ti. Micchādītthiko hoti viparitadassano<sup>13</sup> 'natthi dinnāṃ natthi yitthāṃ natthi hutāṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipako, natthi ayaṃ loko natthi paro<sup>14</sup> loko<sup>14</sup>, natthi mātā natthi pitā natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā<sup>15</sup> sammāpaṭipannā<sup>16</sup>, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayāṃ abhiññā sacchikatvā pavedenti' ti.

Evam kho Cunda tividham manasā asoceyyaṃ hoti.

<sup>1</sup> omitted by M.

<sup>2</sup> M. bhedaṭā; Ph. bheditā; T. bhonnā; M<sub>6</sub> hetā.

<sup>3</sup> Ph. kaṇṭakā. <sup>4</sup> M<sub>6</sub> kakkhasā; Ph. kappasā.

<sup>5</sup> omitted by M. Ph.

<sup>6</sup> omitted by T. M<sub>6</sub>; M, has hoti inserted by a second hand.

<sup>7</sup> T. M<sub>6</sub> M, 'jjhātā. <sup>8</sup> T. M<sub>6</sub> M, vatayam.

<sup>9</sup> Ph. mam'. <sup>10</sup> M<sub>6</sub> M, vajjhantu; S. bhijjantu.

<sup>11</sup> M, bhajjhantu uppajjantu, but these two words and vā in brackets.

<sup>12</sup> omitted by S. <sup>13</sup> S. viparitta°. <sup>14</sup> M. T. M<sub>6</sub> M, para°

<sup>15</sup> M. Ph. M<sub>6</sub> M, samagg° <sup>16</sup> M. samā°

6. Ime kho Cunda dasa akusalakammapathā. Imehi kho Cunda dasahi akusalehi kammapathelhi samannāgato kālass' eva<sup>1</sup> vutṭhahanto<sup>2</sup> 'va sayanamhā pathaviṃ ce pi āmasati, asuci yeva hoti. No ce pi pathaviṃ āmasati, asuci yeva hoti. Allāni ce pi gomayāni āmasati, asuci yeva hoti. No ce pi allāni gomayāni āmasati, asuci yeva hoti. Hari-tāni ce pi tipāni āmasati, asuci yeva hoti. No ce pi hari-tāni tipāni āmasati, asuci yeva hoti. Aggim ce pi paricarati, asuci yeva hoti. No ce pi aggim paricarati, asuci yeva hoti. Pañjaliko ce pi ādiccam namassati, asuci yeva hoti. No ce pi pañjaliko ādiccam namassati, asuci yeva hoti. Sayatatiyakam ce pi udakam orohati, asuci yeva hoti. No ce pi sayatatiyakam udakam orohati, asuci yeva hoti. Tam kissa hetu? Ime Cunda dasa akusalakammapathā asuci yeva honti<sup>3</sup> asucikaraṇā ca. Imesaṃ pana Cunda dasannaṃ akusalānaṃ kammapathānaṃ sammannā-gamanahetu nirayo paññāyati tiracchānayoni paññāyati pettivisayo<sup>4</sup> paññāyati yā vā<sup>5</sup> pan' aññā<sup>6</sup> pi kāci duggatiyo<sup>7</sup>.

7. Tividham kho Cunda kāyena soceyyaṃ hoti, catubbidham vācāya soceyyaṃ hoti, tividham manasā soceyyaṃ hoti. Kathan ca Cunda tividham kāyena soceyyaṃ hoti?

8. Idha Cunda ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadāṇo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānupampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na<sup>8</sup> taṃ adinnaṃ<sup>9</sup> theyyasamkhātāṃ ādātā<sup>10</sup> hoti. Kāmesu micchā-cāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā<sup>11</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>12</sup> dhammarakkhitā<sup>6</sup> sassāmikā sapaṇādaṇḍā

<sup>1</sup> S. sakāl°      <sup>2</sup> S. utṭha°; T. S. omit 'va; M<sub>6</sub> has ca.

<sup>3</sup> omitted by S.      <sup>4</sup> Ph. S. pitti°

<sup>5</sup> M. ca; Ph. ce; omitted by T. M<sub>6</sub>; in M<sub>7</sub>, vā added by a second hand.

<sup>6</sup> omitted by T. M<sub>6</sub>, M<sub>7</sub>,      <sup>7</sup> M. Ph. S. °ti hoti.

<sup>8</sup> omitted by T. M<sub>6</sub>, M<sub>7</sub>, S.      <sup>9</sup> T. M<sub>6</sub>, M<sub>7</sub>, nādinnaṃ.

<sup>10</sup> S. anādātā.      <sup>11</sup> M. Ph. insert mātāpiturakkhitā.

<sup>12</sup> M. Ph. insert gottarakkhita.

antamaso mālāguṇaparikkhittā<sup>1</sup> pi, tathārūpāsu na cārittaṃ āpajjita hoti.

Evam kho Cunda tividhaṃ kāyena soceyyaṃ hoti. Kathaṃ ca Cunda catubbidhaṃ vācāya soceyyaṃ hoti?

9. Idha Cunda ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisagato vā nātimajjhagato vā pūgamaññagato vā rājakulamajjhagato vā abhinito sakkhiputtḥo<sup>2</sup> 'eh' ambho<sup>3</sup> purisa yaṃ jānāsi, taṃ vadehi<sup>4</sup> ti so ajānaṃ vā 'ahaṃ<sup>5</sup> na jānāmi' ti jānaṃ vā 'ahaṃ<sup>6</sup> jānāmi' ti apassaṃ vā 'ahaṃ<sup>7</sup> na passāmi' ti passaṃ vā 'ahaṃ<sup>8</sup> passāmi' ti iti attahetu vā parahetu vā āmisakīñ-cikkhahetu vā na sampajānamusū bhāsita hoti. Pisunavācam pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitaṇaṃ vā anuppādātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ vācam bhāsita hoti. Pharusavācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kappasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanūpā, tathārūpiṃ vācam bhāsita hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādi bhūtavādi atthavādi dhammavādi<sup>9</sup> vinayavādi<sup>10</sup> nidhānavatiṃ vācam bhāsita hoti kālena sāpadesaṃ pariyantavatiṃ atthasamhitāṃ.

Evam kho Cunda catubbidhaṃ vācāya soceyyaṃ hoti. Kathaṃ ca Cunda tividhaṃ manasā soceyyaṃ hoti?

10. Idha Cunda ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhita<sup>1</sup> hoti 'aho vata<sup>2</sup> yaṃ<sup>3</sup> parassa, taṃ mama<sup>4</sup> assa<sup>5</sup> ti. Avyāpannacitto hoti appaduttāmanasaṅkappo 'ime sattā averā<sup>6</sup> avyāpajjhā anighā sukhi attānaṃ pariharantū' ti. Sammāditṭhiko

<sup>1</sup> M. Ph. °gula°; M, °gula°; S. °kkhita.

<sup>2</sup> S. sakkhipp° <sup>3</sup> S. ehi bho; T. M<sub>6</sub> M, evam bho.

<sup>4</sup> T. M<sub>6</sub> M, S. āha.

<sup>5</sup> omitted by S.; in M, inserted by a second hand.

<sup>6</sup> omitted by Ph. <sup>7</sup> T. M<sub>6</sub> nābhio; M, nābhijjhāta.

<sup>8</sup> T. M<sub>6</sub> M, vatāyaṃ. <sup>9</sup> M. Ph. mam'.

<sup>10</sup> M. adds hontu.

hoti aviparītadassano<sup>1</sup> 'atthi dinnam atthi yittham atthi lutam, atthi sukataḍḍakaṭṭānam kammānam phalam vipāko, atthi ayam loko atthi paro<sup>2</sup> loko<sup>3</sup>, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loka samānabrāhmaṇā sam-maggaṭā<sup>4</sup> sammāpaṭipannā<sup>5</sup>, ye<sup>6</sup> imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentī<sup>7</sup> ti.

Evam kho Cunda tividham manasā soceyyam hoti.

11. Ime kho Cunda dasa kusalakammamāpathā. Imehi kho Cunda dasahi kusalehi dhammapathehi samannāgato kūlass' eva vuṭṭhahanto<sup>8</sup> 'va<sup>9</sup> sayanamhā paṭhavim ce pi āmasati, suci yeva hoti. No ce pi paṭhavim āmasati, suci yeva hoti. Allāni ce pi gomayāni āmasati, suci yeva hoti. No ce pi allāni gomayāni āmasati, suci yeva hoti. Hari-tāni ce pi tiṇāni āmasati, suci yeva hoti. No ce pi hari-tāni tiṇāni āmasati, suci yeva hoti. Aggim ce pi paricarati, suci yeva hoti. No ce pi aggim paricarati, suci yeva hoti. Pañjaliko ce pi ādiccam namassati, suci yeva hoti. No ce pi pañjaliko ādiccam namassati, suci yeva hoti. Sāyatatiyakam ce pi udakam orohati, suci yeva hoti. No ce pi sāyatatiyakam udakam orohati, suci yeva hoti. Tam kissa hetu? Ime Cunda dasa kusalakammamāpathā suci yeva honti<sup>10</sup> sucikaraṇā ca. Imesaṃ ca pana Cunda dasannam kusalanam kammamāpathānam samannāgamahetu devā paññāyanti manussā paññāyanti yā vā<sup>11</sup> pan' aññā pi kaci sugatiyo<sup>12</sup> ti<sup>13</sup>.

12. Evam vutte Cundo kammāraputto Bhagavantam etad avoca 'abhiikkantam bhante . . . pe<sup>14</sup> . . . upāsakam maṃ bhante Bhagavā dhāretu ajja-t-agge pāpupetaṃ saraṇam gatan' ti.

<sup>1</sup> S. aviparitta°      <sup>2</sup> M. T. M, para°

<sup>3</sup> M. Ph. samaggo

<sup>4</sup> M. samā°

<sup>5</sup> omitted by T.; in M, inserted by a second hand.

<sup>6</sup> S. utth°      <sup>7</sup> omitted by S.; T. M<sub>6</sub>, M, ca.

<sup>8</sup> omitted by T. M<sub>6</sub>, M,.

<sup>9</sup> Ph. ca; M, adds tam.

<sup>10</sup> M. Ph. S. sugati hoti.

<sup>11</sup> M. la; Ph. pa.



## CLXXVII.

1. Atha kho Jāpussoṇi<sup>1</sup> brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jāpussoṇi brāhmaṇo Bhagavantaṃ etad avoca 'mayam assu<sup>2</sup> bho Gotama brāhmaṇā nāma dānāni dema, saddhāni<sup>3</sup> karoma: idaṃ dānaṃ petānaṃ nātisālohitānaṃ upakappatu, idaṃ dānaṃ petā nātisālohitā paribhuñjantū' ti. 'Kacci taṃ<sup>4</sup> bho Gotama dānaṃ petānaṃ nātisālohitānaṃ upakappati, kacci te petā nātisālohitā taṃ dānaṃ paribhuñjanti' ti? 'Thāne kho brāhmaṇa upakappati no atthāne' ti. 'Katamaṃ<sup>5</sup> ca<sup>6</sup> pana<sup>7</sup> bho Gotama thānaṃ, katamaṃ atthānaṃ' ti?

2. Idha brāhmaṇa ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalūpi hoti, abhijjhālu hoti, vyāpānaccitto hoti, micchādītthiko hoti. So kāyassa bhedā parammarañā nirayaṃ upapajjati<sup>8</sup>. Yo nerayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi<sup>9</sup> kho brāhmaṇa atthānaṃ, yattha thitassa taṃ dānaṃ na upakappati.

3. Idha pana<sup>10</sup> brāhmaṇa ekacco pāṇātipātī hoti . . . pe<sup>11</sup> . . . micchādītthiko hoti. So kāyassa bhedā parammarañā tiracchānāyonim upapajjati. Yo tiracchānāyonikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa atthānaṃ, yattha thitassa taṃ dānaṃ na upakappati.

4. Idha pana<sup>12</sup> brāhmaṇa ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato<sup>13</sup> hoti<sup>14</sup>, musāvādā paṭivirato<sup>15</sup> hoti<sup>16</sup>, pisunāya<sup>17</sup>

<sup>1</sup> as to the different spelling of this name cf. p. 233 n. 9.

<sup>2</sup> M<sub>6</sub> c'assu; T. M<sub>7</sub> assa. <sup>3</sup> T. saccāni.

<sup>4</sup> omitted by T. <sup>5</sup> omitted by M. Ph. S.

<sup>6</sup> T. M<sub>6</sub> M<sub>7</sub> uppajj<sup>10</sup> throughout. <sup>7</sup> omitted by S.

<sup>8</sup> omitted by M. Ph. <sup>9</sup> M. la; Ph. pa.

<sup>10</sup> T. M<sub>6</sub> M<sub>7</sub> pe. <sup>11</sup> omitted by T. M<sub>6</sub> M<sub>7</sub>.

<sup>12</sup> T. M<sub>7</sub> pisunāvācāya.

vācāya<sup>1</sup> paṭivirato hoti, pharusāya<sup>2</sup> vācāya<sup>2</sup> paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti. So kāyassa bheda parammaranā manussānaṃ saṃvayataṃ upapajjati. Yo manussānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

5. Idha pana<sup>3</sup> brāhmaṇa ekacco pāṇātipatā paṭivirato hoti . . . pe<sup>4</sup> . . . sammādiṭṭhiko hoti. So kāyassa bheda parammaranā devānaṃ saṃvayataṃ upapajjati. Yo devānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

6. Idha brāhmaṇa ekacco pāṇātipatī hoti . . . pe<sup>5</sup> . . . micchādiṭṭhiko hoti. So kāyassa bheda parammaranā pettivisayaṃ<sup>6</sup> upapajjati. Yo pettivisayikānaṃ<sup>6</sup> sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati, yaṃ vā pan' assa ito anuppaveccanti<sup>7</sup> mitta<sup>8</sup> vā<sup>8</sup> amaccā<sup>8</sup> vā ṇāti<sup>9</sup> vā<sup>9</sup> sālohitā<sup>9</sup> vā, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam<sup>10</sup> kho<sup>11</sup> brāhmaṇa ṭhānaṃ, yattha ṭhitassa taṃ dānaṃ upakappati ti.

7. 'Sace<sup>12</sup> pana<sup>12</sup> bho Gotama so peto nāṭisālohito taṃ ṭhānaṃ anupapanno<sup>13</sup> hoti, ko taṃ dānaṃ paribhuñjati' ti? 'Aññe pi 'ssa brāhmaṇa petā nāṭisālohitā taṃ ṭhānaṃ upapannā honti, te taṃ dānaṃ paribhuñjanti' ti. 'Sace pana bho Gotama so c'eva peto nāṭisālohito taṃ ṭhānaṃ anupapanno hoti, aññe pi 'ssa petā nāṭisālohitā taṃ ṭhānaṃ anupapannā honti, ko taṃ dānaṃ paribhuñjati' ti? 'Aṭṭhānaṃ kho etaṃ brāhmaṇa anavakāso<sup>14</sup>, yaṃ taṃ ṭhānaṃ vivittaṃ<sup>15</sup> assa iminā dīghena addhunā, yad idam

<sup>1</sup> T. M, pisunāvācāya.    <sup>2</sup> T. pharusāvācāya.

<sup>3</sup> omitted by M. Ph.    <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M. Ph. pa.    <sup>6</sup> Ph. S. pittī    <sup>7</sup> T. °veccanti.

<sup>8</sup> S. mittāmaccā.    <sup>9</sup> M. Ph. S. nāṭisālo    <sup>10</sup> S. adds pi.

<sup>11</sup> T. adds n'etaṃ; M<sub>6</sub> taṃ; M<sub>7</sub> no taṃ.

<sup>12</sup> T. M, yañ ca; M<sub>6</sub> ye ca.

<sup>13</sup> T. M<sub>6</sub>, anupapanno, and so throughout.

<sup>14</sup> T. ava°; M, anvakamso.    <sup>15</sup> T. cittaṃ; M<sub>6</sub> vicittaṃ.

petehi nāṭisālohitehi. Api ca brāhmaṇa dāyako pi anip-phalo' ti<sup>1</sup>. 'Atthāne pi bhavaṃ Gotamo parikappaṃ vadati'<sup>2</sup> ti? 'Atthāne pi kho ahaṃ brāhmaṇa parikappaṃ vadāmi. Idha brāhmaṇa ekacco pāṇātipātī hoti, adinnā-dāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpi hoti, abhijjhālu hoti, vyāpānaccitto hoti, micchādittthiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ<sup>3</sup> pānaṃ<sup>3</sup> vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ. So kāyassa bhedaṃ parammaraṇā hatthinaṃ sa-havyataṃ upapajjati. So tattha lābhi hoti annassa pānassa mālānānālamkāraṇaṃ<sup>4</sup>. Yaṃ kho brāhmaṇa idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvāco pharusāvāco samphappalāpi abhijjhālu vyāpānaccitto micchādittthiko, tena so kāyassa bhedaṃ parammaraṇā hatthinaṃ sa-havyataṃ upapajjati. Yaṃ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ, tena so tattha lābhi hoti annassa pānassa mālānānālamkāraṇaṃ<sup>5</sup>. Idha pana brāhmaṇa ekacco pāṇātipātī hoti<sup>6</sup>, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpi hoti, abhijjhālu hoti, vyāpānaccitto hoti, micchādittthiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ. So kāyassa bhedaṃ parammaraṇā assānaṃ sa-havyataṃ upapaj-jati . . . pe<sup>7</sup> . . . gunnaṃ sa-havyataṃ upapajjati . . .<sup>8</sup> kukkurānaṃ<sup>9</sup> sa-havyataṃ<sup>9</sup> upapajjati<sup>9</sup>. So tattha lābhi hoti annassa pānassa mālānānālamkāraṇaṃ. Yaṃ kho brāhmaṇa idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvāco pharusāvāco samphappalāpi abhijjhālu

<sup>1</sup> T. M<sub>6</sub>. M, hoti; M. hoti ti.      <sup>2</sup> T. M, deti.

<sup>3</sup> T. adds vā.      <sup>4</sup> M<sub>6</sub> mālāle; M, mānanāl<sup>o</sup>; omitted by T.

<sup>5</sup> M. mālāgandhavilepanassa nānā<sup>o</sup>; T. M, mānanāl<sup>o</sup>;  
M<sub>6</sub> mālāl<sup>o</sup>, and so throughout.

<sup>6</sup> M. continues: pa ' micchā<sup>o</sup>      <sup>7</sup> omitted by M. Ph. S.

<sup>8</sup> M. la; Ph. pa.      <sup>9</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

vyūpannacitto micchādittṭhiko, tena so kāyassa bhedaṃ parammarañā kukkurāṇaṃ saḥavyataṃ upapajjati. Yaṃ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ, tena so tattha lābhi hoti annassa pānassa mālānāṇāṃkārassa. Idha<sup>1</sup> brāhmaṇa ekacco pāṇātipātā paṭivirato hoti<sup>2</sup>, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣunāya<sup>3</sup> vācāya<sup>3</sup> paṭivirato hoti, pharusāya<sup>4</sup> vācāya<sup>4</sup> paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyūpannacitto hoti, sammādittṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ. So kāyassa bhedaṃ parammarañā manussānaṃ saḥavyataṃ upapajjati. So tattha lābhi hoti mānusakānaṃ<sup>5</sup> pañcannaṃ kāmagaṇānaṃ. Yaṃ kho brāhmaṇa idha pāṇātipātā paṭivirato hoti<sup>6</sup>, adinnādānā paṭivirato<sup>7</sup> kāmesu micchācārā paṭivirato<sup>7</sup> musāvādā paṭivirato<sup>7</sup> piṣunāya<sup>3</sup> vācāya<sup>3</sup> paṭivirato<sup>7</sup> pharusāya<sup>4</sup> vācāya<sup>4</sup> paṭivirato<sup>8</sup> samphappalāpā paṭivirato<sup>8</sup> anabhijjhālu<sup>8</sup> avyūpannacitto<sup>8</sup> sammādittṭhiko<sup>8</sup>, tena so kāyassa bhedaṃ parammarañā manussānaṃ saḥavyataṃ upapajjati. Yaṃ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ, tena so tattha lābhi hoti mānusakānaṃ<sup>9</sup> pañcannaṃ kāmagaṇānaṃ. Idha pana<sup>10</sup> brāhmaṇa ekacco pāṇātipātā paṭivirato hoti . . . pe<sup>11</sup> . . . sammādittṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ. So kāyassa bhedaṃ parammarañā devānaṃ saḥavyataṃ upapajjati. So tattha

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana.

<sup>2</sup> M. continues: pa || sammā°

<sup>3</sup> T. M<sub>6</sub> piṣunāvācā; M<sub>7</sub> piṣunāvācāya and piṣunāya vācāya.

<sup>4</sup> M<sub>7</sub> pharusāvācāya.

<sup>5</sup> M. mānussa°; Ph. mānussa°; M<sub>6</sub> manussānaṃ.

<sup>6</sup> T. M<sub>7</sub> omit hoti; M. continues: pa || sammā°

<sup>7</sup> M<sub>6</sub>. S. add hoti. <sup>8</sup> S. adds hoti.

<sup>9</sup> M. Ph. mānussa°; M<sub>6</sub> manussānaṃ; T. M<sub>7</sub> dibbānaṃ.

<sup>10</sup> omitted by M. Ph. <sup>11</sup> M. la; Ph. pa.

lābhi hoti dibbānaṃ pañcannaṃ kāmaguṇānaṃ. Yaṃ kho brāhmaṇa idha paṇātipātā paṭivirato hoti . . . pe<sup>1</sup> . . . sammādiṭṭhiko<sup>2</sup>, tena so kāyassa bheda parammaraṇā devānaṃ saṃvayataṃ upapajjati. Yaṃ ca kho so dātā<sup>3</sup> hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ, tena so tattha lābhi hoti dibbānaṃ pañcannaṃ kāmaguṇānaṃ. Api ca brāhmaṇa dāyako pi anipphalo<sup>4</sup> ti<sup>4</sup>.

8. 'Acchariyaṃ bho Gotama, abbhutaṃ bho Gotama, yāvaṃ<sup>5</sup> c'idam<sup>5</sup> bho Gotama alam eva dānāni dātum, alam saddhāni kātum, yatra hi nāma dāyako pi anipphalo<sup>4</sup> ti<sup>4</sup>. 'Evaṃ etaṃ brāhmaṇa<sup>6</sup>, dāyako pi hi<sup>7</sup> brāhmaṇa anipphalo<sup>4</sup> ti<sup>4</sup>. 'Abhikkantaṃ bho Gotama<sup>8</sup> . . . pe<sup>9</sup> . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge paṇupetaṃ saraṇaṃ gataṃ<sup>10</sup> ti.

Jāpussoṇivaggo<sup>10</sup> sattamo<sup>11</sup>.

## CLXXVIII.

1. Sādhū<sup>12</sup> ca vo bhikkhave desissāmi asādhū<sup>13</sup> ca, taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. M<sub>6</sub>. S. add hoti.

<sup>3</sup> M<sub>6</sub> continues: samanā (sic) pi anipphalo hoti. Acchariyaṃ and so on.      <sup>4</sup> T. M<sub>6</sub>. M, hoti.

<sup>5</sup> T. M<sub>6</sub>. M, yāva subhāvitam (M<sub>6</sub>. M, 'sitam) idam (not in M<sub>6</sub>).

<sup>6</sup> S. repeats evaṃ etaṃ br<sup>o</sup>      <sup>7</sup> omitted by Ph. S.

<sup>8</sup> M. repeats abh<sup>o</sup> bho Go<sup>o</sup>      <sup>9</sup> M. la; omitted by Ph.

<sup>10</sup> M. Yamaka<sup>o</sup>; Ph. T. M<sub>6</sub>. M, Vaggo.

<sup>11</sup> M. S. dutiyo; Ph. paṭhama; T. M<sub>6</sub>. M, ekādasamo; M<sub>6</sub> then has tass' uddānaṃ: yaṃ gahattho paccārohiṇi samkhitte Kaccānaṃ vidhāna ti ca parakkamaṃ Cundena Jāni ca brāhmaṇo ti.

<sup>12</sup> M. sāraṇ.      <sup>13</sup> M. asāraṇ.

bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave asādhum?

Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo pisunā vācā pharusā vācā samphappalāpo abhijjhā vyāpādo micchādītthi.

Idaṃ vuccati bhikkhave asādhum.

3. Katamañ ca bhikkhave sādhum?

Pāṇātipātā veramaṇi adinnādānā veramaṇi kāmesu micchācārā veramaṇi musāvādā veramaṇi pisunāya vācāya veramaṇi pharusāya vācāya veramaṇi samphappalāpā veramaṇi anabhijjhā avyāpādo sammādītthi.

Idaṃ vuccati bhikkhave sādhum ti<sup>1</sup>.

### CLXXIX.

1. Ariyadhammañ ca vo bhikkhave desissāmi anariya-dhammañ ca, taṃ supātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave anariyo dhammo?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.

Ayaṃ vuccati bhikkhave anariyo dhammo.

3. Katamo ca bhikkhave ariyo dhammo?

Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādītthi.

Ayaṃ vuccati bhikkhave ariyo dhammo ti<sup>4</sup>.

### CLXXX.

1. Kusalañ ca vo<sup>5</sup> bhikkhave desissāmi<sup>6</sup> akusalañ ca, taṃ supātha . . . pe<sup>7</sup> . . .

2. Katamañ ca bhikkhave akusalam?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.

Idaṃ vuccati bhikkhave akusalam.

<sup>1</sup> omitted by M. Ph.    <sup>2</sup> M. la; Ph. pa; S. in full.

<sup>3</sup> M. la; Ph. pa.    <sup>4</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> M. Ph. kho.    <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> dese°

<sup>7</sup> omitted by M. Ph.; S. in full.

3. Katamañ ca bhikkhave kusalam?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Idam vuccati bhikkhave kusalan ti<sup>2</sup>.

## CLXXXI.

1. Atthañ ca vo bhikkhave desissāmi<sup>3</sup> anatthañ ca, taṃ  
 supātha . . . pe<sup>4</sup> . . .  
 2. Katamo ca bhikkhave anatto?  
 Pāṇātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave anatto.  
 3. Katamo ca bhikkhave attho?  
 Pāṇātipātā veramaṇī . . . pe<sup>5</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave attho ti<sup>2</sup>.

## CLXXXII.

1. Dhammañ ca vo bhikkhave desissāmi<sup>3</sup> adhammañ  
 ca, taṃ supātha . . . pe<sup>4</sup> . . .  
 2. Katamo ca bhikkhave adhammo?  
 Pāṇātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave adhammo.  
 3. Katamo ca bhikkhave dhammo?  
 Pāṇātipātā veramaṇī . . . pe . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave dhammo ti<sup>2</sup>.

## CXXXIII.

1. Sāsavañ ca vo bhikkhave dhammaṃ<sup>6</sup> desissāmi<sup>7</sup> anā-  
 savañ ca, taṃ supātha . . . pe<sup>4</sup> . . .  
 2. Katamo ca bhikkhave sāsavo dhammo?  
 Pāṇātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave sāsavo dhammo.

<sup>1</sup> M. la; Ph. pa; *omitted by* T. M<sub>6</sub>. M<sub>6</sub>.

<sup>2</sup> *omitted by* M. Ph. <sup>3</sup> M<sub>6</sub>. M<sub>7</sub> dese<sup>o</sup>

<sup>4</sup> *omitted by* M. Ph.; S. *in full*. <sup>5</sup> M. la; Ph. pa.

<sup>6</sup> *omitted by* S. <sup>7</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese<sup>o</sup>

3. Katamo ca bhikkhave anāsavo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave anāsavo dhammo ti<sup>2</sup>.

## CLXXXIV.

1. Sāvajjaṇ ca vo bhikkhave dhammaṃ<sup>3</sup> desissāmi<sup>4</sup> ana-  
 vajjaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
 2. Katamo ca bhikkhave sāvajjo dhammo?  
 Pāṇātipāto . . . pe<sup>1</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave sāvajjo dhammo.  
 3. Katamo ca bhikkhave anavajjo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave anavajjo dhammo ti<sup>2</sup>.

## CLXXXV.

1. Tapaniyaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
 atapaniyaṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .  
 2. Katamo ca bhikkhave tapaniyo dhammo?  
 Pāṇātipāto . . . pe<sup>1</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave tapaniyo dhammo.  
 3. Katamo ca bhikkhave atapaniyo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave atapaniyo dhammo ti<sup>2</sup>.

## CLXXXVI.

1. Ācāyapagāmiṇ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
 apacāyagāmiṇ ca, taṃ suṇātha . . . pe<sup>3</sup> . . .  
 2. Katamo ca bhikkhave ācāyagāmi dhammo?  
 Pāṇātipāto . . . pe<sup>9</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave ācāyagāmi dhammo.

<sup>1</sup> M. la; Ph. pa.    <sup>2</sup> omitted by M. Ph.

<sup>3</sup> omitted by S.    <sup>4</sup> M<sub>6</sub>, M<sub>7</sub>, dese<sup>o</sup>

<sup>5</sup> omitted by M. Ph.; S. in full.    <sup>6</sup> T. M<sub>5</sub>, M<sub>7</sub>, dese<sup>o</sup>

<sup>7</sup> missing in Ph.    <sup>8</sup> omitted by M.; S. in full.    <sup>9</sup> M. la.



3. Katamo ca bhikkhave apacayagāmi dhammo?  
 Pāṇātipātā veramaṇi . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Ayam vuccati bhikkhave apacayagāmi dhammo ti<sup>2</sup>.

## CLXXXVII.

1. Dukkhudrayaṇ<sup>3</sup> ca vo bhikkhave dhammaṃ desissā-  
 mi<sup>4</sup> sukhudrayaṇ ca, taṃ supātha . . . pe<sup>5</sup> . . .  
 2. Katamo ca bhikkhave dukkhudrayo dhammo?  
 Pāṇātipāto . . . pe<sup>6</sup> . . . micchādiṭṭhi.  
 Ayam vuccati bhikkhave dukkhudrayo dhammo.  
 3. Katamo ca bhikkhave sukhudrayo dhammo?  
 Pāṇātipātā veramaṇi . . . pe<sup>6</sup> . . . sammādiṭṭhi.  
 Ayam vuccati bhikkhave sukhudrayo dhammo ti<sup>2</sup>.

## CLXXXVIII.

1. Dukkhavipākaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>7</sup>  
 sukhavipākaṇ ca, taṃ supātha . . . pe<sup>5</sup> . . .  
 2. Katamo ca bhikkhave dukkhavipāko dhammo?  
 Pāṇātipāto . . . pe<sup>6</sup> . . . micchādiṭṭhi.  
 Ayam vuccati bhikkhave dukkhavipāko dhammo.  
 3. Katamo ca bhikkhave sukhavipāko dhammo?  
 Pāṇātipātā veramaṇi . . . pe<sup>6</sup> . . . sammādiṭṭhi.  
 Ayam vuccati bhikkhave sukhavipāko dhammo ti<sup>2</sup>.

Sādhuvaggo<sup>8</sup> aṭṭhamo<sup>9</sup>.

<sup>1</sup> M. la. <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. 'dday° always; M, dukkhudday°, but sukhuday°

<sup>4</sup> M. Ph. T. M, dese° <sup>5</sup> omitted by M. Ph.; S. in full.

<sup>6</sup> M. la; Ph. pa. <sup>7</sup> M. Ph. T. M<sub>6</sub>. M, dese°

<sup>8</sup> S. Sundara°; Ph. T. M, Vaggo.

<sup>9</sup> M. S. tatiyo; Ph. dutiyo; T. M<sub>6</sub>. M, dvādasamo; M<sub>6</sub>  
 then has tass' uddānaṃ: sādhu ariyaṃ kusalaṃ atha  
 dhamma sutā savajja tapaniyaṃ ca ācayagāmi dukkhudraya-  
 dukkhavipākena te dasā ti.

## CLXXXIX.

1. Ariyamaggañ ca vo bhikkhave desissāmi<sup>1</sup> anariya-maggañ ca, taṃ supātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave anariyo maggo?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.

Ayaṃ vuccati bhikkhave anariyo maggo.

3. Katamo ca bhikkhave ariyo maggo?

Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.

Ayaṃ vuccati bhikkhave ariyo maggo ti<sup>2</sup>.

## CXC.

1. Kaṇhamaggañ ca vo bhikkhave desissāmi<sup>1</sup> sukkamaggañ ca, taṃ supātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave kaṇho maggo?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.

Ayaṃ vuccati bhikkhave kaṇho maggo.

3. Katamo ca bhikkhave sukko maggo?

Pāṇātipātā veramaṇī . . . pe . . . sammādītthi.

Ayaṃ vuccati bhikkhave sukko maggo ti<sup>2</sup>.

## CXCI.

1. Saddhammañ ca vo bhikkhave desissāmi<sup>1</sup> asaddhammañ ca, taṃ supātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave asaddhammo?

Pāṇātipāto . . . pe<sup>6</sup> . . . micchādītthi.

Ayaṃ vuccati bhikkhave asaddhammo.

3. Katamo ca bhikkhave saddhammo?

Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.

Ayaṃ vuccati bhikkhave saddhammo ti<sup>2</sup>.

<sup>1</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°    <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> missing in T., but CXCI occurs twice in T.

<sup>5</sup> M<sub>6</sub>. M<sub>7</sub> dese°    <sup>6</sup> M. la; Ph. pa; omitted by M<sub>6</sub>.

## CXCII.

1. Sappurisadhammañ ca vo bhikkhave desissāmi<sup>1</sup> asap-  
purisadhammañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave asappurisadhammo?  
Paṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave asappurisadhammo.
3. Katamo ca bhikkhave sappurisadhammo?  
Paṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave sappurisadhammo ti<sup>2</sup>.

## CXCIII.

1. Uppādetabbañ<sup>4</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>5</sup>  
na<sup>6</sup> uppādetabbañ<sup>6</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na uppādetabbo dhammo?  
Paṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave na uppādetabbo dhammo.
3. Katamo ca bhikkhave uppādetabbo dhammo?  
Paṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave uppādetabbo dhammo ti<sup>2</sup>.

## CXCIV.

1. Āsevitabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>8</sup>  
na<sup>9</sup> āsevitabbañ<sup>9</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na āsevitabbo dhammo?  
Paṇātipāto . . . pe<sup>2</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave āsevitabbo dhammo.
3. Katamo ca bhikkhave āsevitabbo dhammo?  
Paṇātipātā veramaṇī . . . pe<sup>10</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave āsevitabbo dhammo ti<sup>2</sup>.

<sup>1</sup> M. Ph. dese°    <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.    <sup>4</sup> Ph. na uppā°

<sup>5</sup> M. Ph. T. M<sub>6</sub> dese°    <sup>6</sup> Ph. uppā°

<sup>7</sup> M. inserts before CXCIV another Sutta, viz. Byāpāde-  
tabbañ ca . . . abyāpādetabbañ ca.

<sup>8</sup> M. Ph. T. M<sub>6</sub> M<sub>7</sub> dese°

<sup>9</sup> M. nāse°; T. M<sub>6</sub> M<sub>7</sub> na sevi° throughout.

<sup>10</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub> M<sub>7</sub>.

## CXCV.

1. Bhāvetabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
na bhāvetabbañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na bhāvetabbo dhammo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave na bhāvetabbo dhammo.
3. Katamo ca bhikkhave bhāvetabbo dhammo?  
Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave bhāvetabbo dhammo ti<sup>2</sup>.

## CXCVI.

1. Bahulikātabbañ<sup>4</sup> ca vo bhikkhave dhammañ ca de-  
sissāmi<sup>5</sup> na bahulikātabbañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na bahulikātabbo dhammo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave na bahulikātabbo dhammo.
3. Katamo ca bhikkhave bahulikātabbo dhammo?  
Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave bahulikātabbo dhammo ti<sup>2</sup>.

## CXCVII.

1. Anussaritabbañ ca vo bhikkhave dhammaṃ desissā-  
mi<sup>5</sup> na<sup>6</sup> anussaritabbañ<sup>6</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na anussaritabbo dhammo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave na anussaritabbo dhammo.
3. Katamo ca bhikkhave anussaritabbo dhammo?  
Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave anussaritabbo dhammo ti<sup>2</sup>.

<sup>1</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> 'katta° throughout.

<sup>5</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°

<sup>6</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> nānu° throughout.

## CXCVIII.

1. Sacchikātabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
na<sup>2</sup> sacchikātabbañ<sup>2</sup> ca, taṃ suṇātha . . . pe<sup>3</sup> . . .

2. Katamo ca bhikkhave na sacchikātabbo dhammo?

Paṇātipāto . . . pe<sup>4</sup> . . . micchādītthi.

Ayaṃ vuccati bhikkhave na sacchikātabbo dhammo.

3. Katamo ca bhikkhave sacchikātabbo dhammo?

Paṇātipatā veramaṇī . . . pe<sup>4</sup> . . . sammādītthi.

Ayaṃ vuccati bhikkhave sacchikātabbo dhammo ti<sup>5</sup>.

Ariyamaggavaggo<sup>5</sup> navamo<sup>6</sup>.

## CXCIX.

1. Dasahi bhikkhave dhammehi samannāgato puggalo  
na sevitabbo. Katamehi dasahi?

2. Paṇātipatī hoti, adinnādāyī hoti, kāmesu micchācārī  
hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, sam-  
phappalāpī hoti, abhiijjhālu hoti, vyāpannacitto hoti, micchā-  
dītthiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato  
puggalo na sevitabbo.

3. Dasahi bhikkhave dhammehi samannāgato puggalo  
sevitabbo. Katamehi dasahi?

4. Paṇātipatā paṭivirato hoti, adinnādānā paṭivirato hoti,  
kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato  
hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya

<sup>1</sup> M. Ph. T. M<sub>5</sub> dese<sup>o</sup>      <sup>2</sup> T. asacchi<sup>o</sup>

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M<sub>5</sub> Ariyavaggo; S. Settha<sup>o</sup>; Ph. T. M<sub>7</sub> Vaggo.

<sup>6</sup> M. S. catuttho; Ph. tatiyo; T. M<sub>5</sub> M<sub>7</sub> terasamo; M<sub>5</sub>  
adds tass' uddānam: ariyo maggo kanho maggo saddhammo  
sappurisadhammo upādetabbo dhammo āsevitabbo dh<sup>o</sup> bhā-  
vetabbo dh<sup>o</sup> bahulikātabbo dh<sup>o</sup> anussaritabbo dh<sup>o</sup> sacchi-  
kātabbo dhammo ti.

paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo sevitaḥbo<sup>1</sup>.

5. Dasahi bhikkhave dhammehi samannāgato puggalo na bhajitabbo . . . pe<sup>2</sup> . . . bhajitabbo<sup>3</sup> . . . pe<sup>4</sup> . . . na payirupāsitaḥbo . . . pe<sup>4</sup> . . . payirupāsitaḥbo . . . na puḥjo<sup>5</sup> hoti<sup>3</sup> . . . puḥjo<sup>5</sup> hoti . . . pe<sup>4</sup> . . . na pāsamso hoti . . . pāsamso hoti . . . agāraḥbo hoti . . . pe<sup>4</sup> . . . sagāraḥbo<sup>6</sup> hoti . . . appatikkho<sup>7</sup> hoti . . . pe<sup>4</sup> . . . sappatikkho<sup>7</sup> hoti . . . na<sup>8</sup> āraḥhako<sup>8</sup> hoti . . . āraḥhako hoti<sup>3</sup> . . . na visujjhati . . . pe<sup>4</sup> . . . visujjhati<sup>3</sup> . . . mānaḥ<sup>9</sup> nādhibhoti . . . pe<sup>4</sup> . . . mānaḥ<sup>9</sup> adhibhoti<sup>3</sup> . . . paññāya na vaḍḍhati . . . pe<sup>4</sup> . . . paññāya vaḍḍhati<sup>3</sup> . . . bahum apuññaḥ pasavati . . . pe<sup>4</sup> . . . bahum puññaḥ pasavati. Katamehi dasahi?

6. Pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo bahum puññaḥ pasavati ti.

Puggalavaggo<sup>10</sup> dasamo<sup>11</sup>.

Pāpāsako<sup>12</sup> catuttho<sup>13</sup>.

<sup>1</sup> T. M<sub>6</sub>. M, add ti; S. has in brackets: Idha dvisatādisuttam peyyālavasena gapitabbam.

<sup>2</sup> M. la; Ph. pa; omitted by S. <sup>3</sup> T. M<sub>6</sub>. M, add ti.

<sup>4</sup> omitted by M. Ph. S. <sup>5</sup> M. pūjo. <sup>6</sup> M. Ph. gāo

<sup>7</sup> M. Ph. otisso. <sup>8</sup> T. M<sub>6</sub>. M, nārāo <sup>9</sup> T. M<sub>6</sub>. M, māraḥ.

<sup>10</sup> S. Sevitaḥbāsevitabba<sup>o</sup>; Ph. T. M<sub>6</sub>. M, Vaggo.

<sup>11</sup> M. S. pañcamo; Ph. catuttho; T. M<sub>6</sub>. M, cuddasamo; M<sub>6</sub> then has tass' uddānaḥ: sevitaḥbo bhajitabbo payirupāsitaḥbo puḥjo hoti pāsamso sagāraḥbo sappatikkho āraḥhako visujjati (sic) māraḥ nādhibhoti (sic) paññā vaḍḍhati bahum puññaḥ pasavati ti.

<sup>12</sup> M. Sammādiṭṭhipāpāsako; S. Catutthap<sup>o</sup>; omitted by Ph. T. M<sub>6</sub>. M, <sup>13</sup> omitted by Ph. T. M<sub>6</sub>. M.

## CC.

1. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi dasahi?

2. Idha bhikkhave ekacco pāṇatipāti hoti luddo<sup>2</sup> lohita-pāṇi hatapahate<sup>3</sup> niviṭṭho adayāpanno sabbapāpabhūtesu. Adinnādāyī hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, taṃ<sup>4</sup> adinnaṃ theyyasaṃ-khātāṃ ādātā hoti. Kāmesu micchācārī hoti, yā tā mā-turakkhitā piturakkhitā<sup>5</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>6</sup> dhammarakkhitā<sup>7</sup> sassāmikā saparidaṇḍā antamaso mālagunaparikkhittā<sup>8</sup> pi, tathārūpāsu cārittaṃ āpajjitā hoti. Musāvādī hoti sabhāgato vā parisagato vā nātimaññagato pūgamaññagato vā rājakulamaññagato vā abhinto sakkipuṭṭho<sup>9</sup> 'eh' ambho<sup>10</sup> purisa, yaṃ jānāsi, taṃ vadehi<sup>11</sup> ti, so ajānaṃ vā 'ahaṃ'<sup>12</sup> jānāmi<sup>13</sup> ti jānaṃ vā 'ahaṃ'<sup>14</sup> na jānāmi<sup>15</sup> ti apassaṃ vā 'ahaṃ'<sup>16</sup> passaṃ<sup>17</sup> ti passaṃ vā 'ahaṃ'<sup>18</sup> na passaṃ<sup>19</sup> ti iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsītā hoti. Pisunāvāco hoti ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā<sup>20</sup> sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā<sup>21</sup> bhetta<sup>22</sup> bhinnānaṃ vā<sup>23</sup> anuppadātā vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusaṃvāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjani kodhasāmantā asamādhisaṃ-vattanikā, taṃ<sup>24</sup> tathārūpiṃ<sup>25</sup> vācaṃ bhāsītā hoti. Sam-phappalāpi hoti akālavādī abhūtavādī anattavādī adham-mavādī avinayavādī anidhānavatīṃ vācaṃ bhāsītā hoti akālena anapadesaṃ<sup>26</sup> apariyantavatīṃ anattasamphitaṃ.

<sup>1</sup> S. has No. CCXI. <sup>2</sup> Ph. S. luddho. <sup>3</sup> M. pahata<sup>o</sup>

<sup>4</sup> omitted by S. <sup>5</sup> M. Ph. insert mātāpitu<sup>o</sup>

<sup>6</sup> M. Ph. insert gotta<sup>o</sup> <sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> M. Ph. 'gula<sup>o</sup>'; S. 'kkhitā always.

<sup>9</sup> S. sakkipu<sup>o</sup> always.

<sup>10</sup> S. ehi bho; T. M<sub>6</sub>. M<sub>7</sub>, evaṃ bho throughout.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub>, S. āha throughout. <sup>12</sup> omitted by M. Ph.

<sup>13</sup> M. bhedaṭā; Ph. bheditā. <sup>14</sup> M. 'paṃ. <sup>15</sup> T. apaḍ<sup>o</sup>

Abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhitaṃ hoti 'aho vata' yaṃ<sup>1</sup> parassa, taṃ mama assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu'<sup>2</sup> vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti'<sup>3</sup> vā'<sup>3</sup> ti. Micchādiṭṭhiko hoti viparītadassano<sup>4</sup> 'natthi dinnam natthi yittham natthi hutam, natthi sukaṭadukkaṭaṇaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayam abhiññā sacchikatvā pavedenti' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ niraye<sup>5</sup>.

3. Dasahi bhikkhave dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge. Katamehi dasahi?

4. Idha bhikkhave ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadāṇo nihitasattho laj्ji dayāpanno sabbapāṇabhūtaḥitānukampī viharati. Adinnādānaṃ pahāya adinnādānaṃ paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na<sup>6</sup> taṃ adinnam theyyasamkhataṃ ādātā'<sup>7</sup> hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā<sup>8</sup> piturakkhitā<sup>9</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>10</sup> dhammarakkhitā<sup>11</sup> sassāmikā saparidaṇḍā antamaso mālāgunaparikkhittā pi, tathārūpāsu na cārittaṃ āpajjitaṃ hoti. Musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato parisagato vā nātimaḥḥagato vā pūgamaḥḥagato vā rājakulamajḥḥagato vā abhinīto sakkhipuṭṭho 'eh' ambho purisa, yaṃ jānāsi, taṃ vadehi' ti so ajānaṃ vā 'ahaṃ na jānāmi' ti jānaṃ vā 'ahaṃ jānāmi' ti apassaṃ vā 'ahaṃ na passaṃ' ti passaṃ vā 'ahaṃ passaṃ' ti iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampa-

<sup>1</sup> T. M., vatāyaṃ; M<sub>6</sub> vata ayaṃ. <sup>2</sup> M<sub>6</sub>. S. va°

<sup>3</sup> omitted by S. <sup>4</sup> S. viparītā° <sup>5</sup> T. M<sub>6</sub>. M., add ti.

<sup>6</sup> T. M<sub>6</sub>. M., tan nādinnam; Ph. S. only adinnam.

<sup>7</sup> Ph. S. na ād° <sup>8</sup> M. continues: pa || antamaso.

<sup>9</sup> Ph. inserts mātāpitu° <sup>10</sup> Ph. inserts gotta°

<sup>11</sup> omitted by T. M<sub>6</sub>. M.,



jānamusā bhāsita hoti. Pisunāvācam pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā ime-sam bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppa-dātā samaggārāmo samaggarato samagganandi samagga-karaṇiṃ vācam bhāsita hoti. Pharusavācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanama-nāpā, tathārūpiṃ vācam bhāsita hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādi bhūtavādi atthavādi dhammavādi vinayavādi nidhānavatiṃ vācam bhā-sita hoti, kālena sūpadesaṃ pariyantavatiṃ atthasamhitam. Anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhita<sup>1</sup> hoti 'aho vata<sup>2</sup> yaṃ<sup>3</sup> parassa, taṃ mama assā' ti. Avyāpannacitto hoti appadutṭhamanasaṅkappo 'ime sattā averā avyāpajjhā aṅghā sukhi attānaṃ pari-harantū' ti. Sammādiṭṭhiko hoti aviparītadassano 'atthi dinnam atthi yitṭham atthi hutam, atthi sukaṭadukkaṭṭhaṇaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayam abhiññā sacchi-katvā pavedentī' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

## CCI.3.

1. Dasahi bhikkhave dhammehi samannāgato yathābha-tam nikkhitto evaṃ niraye. Katamehi dasahi?

2. Idha bhikkhave ekacco pāpātipatī hoti luddo lohita-pāṇi hatapahate nivittṭho adāyāpanno sabbapāṇabhūtesu. Adinnādāyī hoti . . . pe<sup>4</sup> . . . kāmesu micchācārī hoti . . . musāvādī<sup>5</sup> hoti . . . pisunāvāco hoti . . . pharusāvāco hoti

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> nābhi°

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> vatāyama.

<sup>3</sup> is missing in S.

<sup>4</sup> omitted by M. Ph.

<sup>5</sup> T. °do.

... samphappalāpi hoti ... abhiññhālu hoti ... vyāpannacitto hoti ... micchādīṭṭhiko hoti viparītadassano 'natthi dinnam natthi' yittham natthi hutam, natthi sukaṭadukkaṭānam kammānam phalam vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedentī' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evam niraye.

3. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evam sagge. Katamehi dasahi?

4. Idha bhikkhave ekacco pāṇātipātam pahāya pāṇātipātā paṭivirato hoti nihatadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampi viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti ... pe<sup>2</sup> ... kāmesu micchācāram pahāya kāmesu micchācārā paṭivirato hoti ...<sup>3</sup> musāvādam pahāya musāvādā paṭivirato hoti ... pe<sup>4</sup> ... pharusavācam pahāya pharusāya vācāya paṭivirato hoti ... samphappalāpam pahāya samphappalāpā paṭivirato hoti ... anabhiññhālu hoti ... avyāpannacitto hoti ... sammādīṭṭhiko hoti aviparītadassano 'atthi dinnam atthi' yitthim atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedentī' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evam sagge ti.

## CCII.

1. Dasahi bhikkhave dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evam niraye. Katamehi dasahi?

<sup>1</sup> M. pa || sayam.    <sup>2</sup> Ph. pa; *omitted by M.*

<sup>3</sup> Ph. pa.

<sup>4</sup> M. Ph. piṣuṇam vācam p<sup>o</sup> piṣuṇāya vācāya paṭi<sup>o</sup> hoti.

<sup>5</sup> M. pa || ye imaṇ ca.

2. Pāṇātipātī hoti . . .<sup>1</sup> adinnādāyī<sup>2</sup> hoti . . . kāmesu micchācārī hoti . . . musāvādī hoti . . . pisunāvāco hoti . . . pharusāvāco hoti . . . samphappalāpī hoti . . . abhijjhālu hoti . . . vyāpannacitto hoti . . . micchādīṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evaṃ niraye.

3. Dasahi bhikkhave dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti . . .<sup>1</sup> adinnādānā<sup>3</sup> paṭivirato hoti . . . kāmesu micchācārā paṭivirato hoti . . . musāvādā paṭivirato hoti . . . pisunāya vācāya paṭivirato hoti . . . pharusāya vācāya paṭivirato hoti . . . samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammādīṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evaṃ sagge ti.

### CCIII.

1. Dasahi bhikkhave dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evaṃ niraye. Katamehi dasahi?

2. Pāṇātipātīni hoti . . . pe<sup>5</sup> . . . micchādīṭṭhikā<sup>6</sup> hoti. Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evaṃ niraye.

3. Dasahi bhikkhave dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭiviratā hoti . . . pe<sup>5</sup> . . . sammādīṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evaṃ sagge ti<sup>7</sup>.

<sup>1</sup> M. pa; S. pe.

<sup>2</sup> S. micchā°; in T. M, °cārīni and so on with the feminine ending till vyāpanna° where it has the masculine.

<sup>3</sup> S. sammā°    <sup>4</sup> Ph. upāsako.    <sup>5</sup> M. la; Ph. pa.

<sup>6</sup> T. sammā°, omitting all the rest.

<sup>7</sup> omitted by M. Ph.

## CCIV.

1. Dasahi bhikkhave dhammehi samannāgatā upāsikā avisārada<sup>1</sup> agāraṃ ajjhāvasati. Katamehi dasahi?

2. Pāṇātipātini hoti . . .<sup>2</sup> adinnādāyini hoti . . . kāmesu micchācārini hoti . . . musāvādinī hoti . . . pisunāvācā hoti . . . pharusāvācā hoti . . . samphappalāpini hoti . . . abhijjhalunī hoti . . . vyāpannacittā hoti . . . micchādītthikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā avisārada agāraṃ ajjhāvasati.

3. Dasahi bhikkhave dhammehi samannāgatā upāsikā visārada agāraṃ ajjhāvasati. Katamehi dasahi?

4. Pāṇātipatā paṭiviratā hoti . . .<sup>3</sup> adinnādānā paṭiviratā hoti . . . kāmesu micchācārā paṭiviratā hoti . . . musāvāda paṭiviratā hoti . . . pisunāya vācāya paṭiviratā hoti . . . pharusāya vācāya paṭiviratā hoti . . . samphappalāpā paṭiviratā hoti . . . anabhijjhalunī hoti . . . avyāpannacittā hoti . . . sammādītthikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā visārada agāraṃ ajjhāvasati ti<sup>4</sup>.

## CCV.

1. Samsappaniyapariyāyaṃ<sup>5</sup> vo bhikkhave dhammapariyāyaṃ desissāmi<sup>6</sup>, taṃ suṇātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: —

2. Katamo ca so<sup>7</sup> bhikkhave samsappaniyapariyāyo dhammapariyāyo?

Kamassakā bhikkhave sattā kammaḍāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavanti<sup>8</sup>.

<sup>1</sup> T. *puts avi° after* agāraṃ; in M, §§ 1—2 are missing.

<sup>2</sup> S. pe || micchā°

<sup>3</sup> S. pe || sammā°; in T. M<sub>7</sub> °paṭivirato always.

<sup>4</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> Ph. samsappanika°; S. samsappati° throughout.

<sup>6</sup> M. T. M<sub>6</sub>. M<sub>7</sub> dese° <sup>7</sup> omitted by M. Ph. S.

<sup>8</sup> T. bhavissanti.

3. Idha bhikkhave ekacco pāṇātipātī hoti luddo<sup>1</sup> lohita-pāṇī hatapahate<sup>2</sup> niviṭṭho adayāpanno sabbapānabhūtesu. So samsappati kāyena, samsappati vācāya, samsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacikammaṃ, jimhaṃ manokammaṃ, jimhā gati, jimh'upapatti<sup>3</sup>. Jimhagatikassa<sup>4</sup> kho panāhaṃ bhikkhave jimhupapattikassa<sup>5</sup> dvinnam gatīnaṃ aññataraṃ gatīṃ vadāmi: ye vā ekanta dukkhā nirayā yā vā samsappajātikā<sup>6</sup> tiracchānayoni. Katamā ca sū<sup>7</sup> bhikkhave samsappajātikā<sup>6</sup> tiracchānayoni? Ahi vicchikā satapadī nakulā<sup>8</sup> bilārā<sup>9</sup> mūsikā ulūkā ye vā pan' aññe pi keci tiracchānayonikā sattā manusse disvā samsappanti. Iti kho bhikkhave bhūtā<sup>10</sup> bhūtassa upapatti<sup>11</sup> hoti. Yaṃ karoti tena upapajjati, upapannam enaṃ<sup>12</sup> phassā phusanti<sup>13</sup>, evam ahaṃ<sup>14</sup> bhikkhave kamma-dāyādā sattā ti vadāmi.

4. Idha paṇa bhikkhave ekacco adinnādāyī hoti . . . pe<sup>15</sup> . . . kāmesu micchācārī hoti . . . musāvādi hoti . . . pisunāvāco hoti . . . pharusāvāco hoti . . . samphappalāpi hoti . . . abhiṇṇālu hoti . . . vyāpannacitto hoti . . . micchādīṭṭhiko hoti viparitadassano<sup>16</sup> 'natthi dinnam natthi<sup>17</sup> yitthaṃ natthi hutam, natthi sukaṭadukkaṭaṇam kammānaṃ phalaṃ vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti. So samsappati kāyena, samsappati vācāya, samsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacikammaṃ, jimhaṃ manokammaṃ, jimhā gati,

<sup>1</sup> Ph. S. luddho. <sup>2</sup> M. pahata°

<sup>3</sup> S. jimhā upa°; T. M<sub>6</sub>. M<sub>7</sub>. 'h'upatti. <sup>4</sup> T. 'tassa.

<sup>5</sup> T. M<sub>6</sub> 'hupattikassa. <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>. 'jāti.

<sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>8</sup> M. naṅgula-; Ph. also 'la-

<sup>9</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub>. 'ra- throughout.

<sup>10</sup> T. 'ta-; M<sub>6</sub> bhūtā twice.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub>. uppatti and so in every similar case.

<sup>12</sup> T. M<sub>7</sub>. etam. <sup>13</sup> M. M<sub>7</sub>. phussanti.

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub>. p'aham. <sup>15</sup> M. la; Ph. pa; omitted by S.

<sup>16</sup> S. viparitta°. <sup>17</sup> M. pa || sayam.

jimh'upapatti. Jimhagatikassa kho panāham bhikkhave jimhupapattikassa dvinnam gatīnam aññataram gatīm vadāmi: ye vā ekantadukkhā nirayā yā vā samsappajatikā<sup>1</sup> tiracchānayani. Katamā ca sā bhikkhave samsappajatikā<sup>1</sup> tiracchānayani? Ahi vicchikā satapadī nakulā bilārā mūsikā ulūkā ye vā pan' aññe pi keci tiracchānayanonikā sattā manusse disvā<sup>2</sup> samsappanti. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yam karoti, tena upapajjati, upapannam enaṃ phassā phusanti<sup>3</sup>, evam aham<sup>4</sup> bhikkhave kammadāyadā sattā ti vadāmi<sup>5</sup>.

Kammassakā bhikkhave sattā kammadāyadā kammayoni kammabandhū kammaṭṭhisaraṇā, yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ vā, tassa dāyadā bhavanti.

5. Idha bhikkhave ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadāṇo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So na samsappati kāyena, na samsappati vācāya, na samsappati manasā. Tassa ujum kāyakammaṃ hoti, ujum vacīkammaṃ, ujum manokammaṃ, uju gati, uj'upapatti<sup>6</sup>. Ujugatikassa kho panāham bhikkhave ujupapattikassa dvinnam gatīnam aññataram gatīm vadāmi: ye vā ekantasukhā saggā<sup>7</sup> yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni<sup>8</sup> vā<sup>8</sup> gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogaṇi pahūtajātarūparajātāni<sup>9</sup> pahūtavittūpakaraṇāni<sup>9</sup> pahūtadhanadhaññāni<sup>9</sup>. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yam karoti, tena upapajjati, upapannam enaṃ<sup>10</sup> phassā phusanti, evam aham<sup>4</sup> bhikkhave kammadāyadā sattā ti vadāmi.

6. Idha pana bhikkhave ekacco adinnādānaṃ pahāya adinnādānā paṭivirato hoti . . . pe<sup>11</sup> . . . kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti . . .

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> cja.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> twice.

<sup>3</sup> M. phussanti *always*.    <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> p'aham.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> repeat the whole § 4.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> uju uppatti; omitted by Ph.

<sup>7</sup> M. S. sattā.    <sup>8</sup> in T. after gaha<sup>o</sup>

<sup>9</sup> M. Ph. S. bahuta<sup>o</sup>    <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> etaṃ.

<sup>11</sup> M. la; Ph. pa; omitted by S.

musāvādam pahāya musāvādā paṭivirato hoti . . . pisunavācam pahāya pisunāya vācāya paṭivirato hoti . . . pharusavācam pahāya pharusāya vācāya paṭivirato hoti . . . samphappalāpam pahāya samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sam-mādiṭṭhiko hoti aviparitadassano<sup>1</sup> 'atthi dinnam atthi<sup>2</sup> yittham atthi lutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi samanabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti<sup>3</sup> ti. So na samsappati kāyena, na samsappati vācāya, na samsappati manasā. Tassa ujum kāyakammam hoti, ujum vacīkammam, ujum manokammam, uju gati, u'upapatti. Ujugatikassa kho panāham<sup>3</sup> bhikkhave u'upapattikassa dvinnam gatinam aññataram gatiṃ vadāmi: ye vā ekanta-sukhā saggā<sup>4</sup> yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogaṇi pahūta-jātarūparajatāni<sup>5</sup> pahūtavittūpakaraṇāni<sup>5</sup> pahūtadhana-dhaññāni<sup>5</sup>. Iti kho bhikkhave bhūta bhūtassa upapatti hoti. Yam karoti, tena upapajjati, upapannam enam<sup>6</sup> phassā phusanti, evam aham<sup>7</sup> bhikkhave kammaḍāyādā sattā ti vadāmi.

Kamassakā bhikkhave sattā kammaḍāyādā kammayoni kammabandhū kammapaṭisaraṇā, yam kammam karonti kalyāṇam vā pāpakam vā, tassa dāyādā bhavanti. Ayam kho so<sup>8</sup> bhikkhave samsappaniyapariyāyo<sup>9</sup> dhammapariyāyo ti.

<sup>1</sup> S. aviparitta°

<sup>2</sup> M. pa " ye imaṇ ca.

<sup>3</sup> T. aham; M<sub>6</sub> 'ham; M<sub>7</sub> 'mhi.

<sup>4</sup> S. sattā.

<sup>5</sup> M. Ph. S. bahuta°

<sup>6</sup> M<sub>6</sub>. M<sub>7</sub> etam.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> p'aham.

<sup>8</sup> omitted by S.

<sup>9</sup> T. samsappatikā; M<sub>7</sub> °tika°

## CCVI.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>1</sup> vyantibhāvaṃ vadāmi, tañ ca kho 'diṭṭh' eva dhamme upapajjam<sup>2</sup> vā apare vā pariyāye<sup>3</sup>. Na tvevāhaṃ<sup>4</sup> bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>5</sup> dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā<sup>6</sup> kāyakammantasandosavyāpatti<sup>6</sup> akusalasañcetanikā<sup>7</sup> dukkhudrayā<sup>8</sup> dukkhavipakā hoti, catubbidhā vacikammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipakā hoti, tividhā<sup>9</sup> manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipakā hoti. Kathañ ca bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipakā hoti?

2. Idha bhikkhave ekacco pāpātipatī hoti luddo<sup>9</sup> lohita-pāṇi hatapahate<sup>10</sup> nivṛttho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, taṃ<sup>11</sup> adinnaṃ theyyasamkhatam ādātā<sup>12</sup> hoti. Kāmesu micchācārī hoti, yā tā māturalakkhitā pituralakkhitā<sup>13</sup> bhāturalakkhitā bhaginiralakkhitā nātirakkhitā<sup>14</sup> dhammarakkhitā<sup>15</sup> sassāmikā saparidaṇḍā antamaso mālāguṇaparikkhittā<sup>16</sup> pi, tathārūpāsu cārittaṃ āpajjitā hoti.

Evam kho bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipakā hoti. Kathañ ca bhikkhave catubbidhā vacikammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipakā hoti?

<sup>1</sup> M. Ph. °veditvā. <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajjam; S. °jje.

<sup>3</sup> M. °yena. <sup>4</sup> T. M<sub>7</sub> t'evāham; M<sub>6</sub> tvāham.

<sup>5</sup> S. °dham; Ph. °dha throughout; T. M<sub>6</sub>. M<sub>7</sub> °dhā, °dham and °dha.

<sup>6</sup> M. Ph. °sadosa° throughout.

<sup>7</sup> M. Ph. °kam throughout.

<sup>8</sup> M. Ph. °yam; M<sub>6</sub>. M<sub>7</sub> °uddayā; T. °indriyā throughout.

<sup>9</sup> Ph. S. luddho. <sup>10</sup> M. pahata°

<sup>11</sup> is missing in the MSS. <sup>12</sup> T. M<sub>6</sub> ad°

<sup>13</sup> M. pa || antamaso; Ph. adds mātāpitu°

<sup>14</sup> Ph. adds gotta° <sup>15</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> S. °kkhitā; M. Ph. °gūla°



3 Idha bhikkhave ekacco musāvādi hoti sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājākulamajjhagato vā abhinīto sakkhipuṭṭho<sup>1</sup> 'eh' ambho<sup>2</sup> purisa, yaṃ jānāsi, taṃ vadehi<sup>3</sup> ti so añaṇaṃ vā 'ahaṃ<sup>3</sup> jānāmi' ti jānaṃ vā 'ahaṃ<sup>3</sup> na jānāmi' ti apassaṃ vā 'ahaṃ<sup>3</sup> passaṃ' ti passaṃ vā 'ahaṃ<sup>3</sup> na passaṃ' ti iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsita hoti. Pisunāvāco hoti ito sutvā amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedaṃ, iti samaggānaṃ vā bhetta<sup>4</sup> bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandi vaggakaraṇaṃ vācaṃ bhāsita hoti. Pharusāvāco hoti, yā sū vācā aṇḍakā kakkasā parakaṭukā parābhisaññaṃ kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsita hoti. Samphappalāpi hoti akālavādi abhūtavādi anattavādi adhammavādi avinayavādi, anidhānavatim vācaṃ bhāsita hoti akālena anapadesaṃ apariyantavatim anattasamhitam.

Evam kho bhikkhave catubbidhā vacikkammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā manokammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

4. Idha bhikkhave ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhita hoti, 'aho vata<sup>5</sup> yaṃ<sup>5</sup> parassa, taṃ mama assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu<sup>6</sup> vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti<sup>7</sup> vā'<sup>7</sup> ti. Micchādittihiko hoti viparitadassano<sup>8</sup> 'natthi dinnam natthi<sup>9</sup> yittham natthi hutam, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā,

<sup>1</sup> S. sakkhimp<sup>o</sup>      <sup>2</sup> S. ehi bho; T. M<sub>6</sub>. M<sub>7</sub>, evam bho.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>, S. āha.      <sup>4</sup> M. bhedaṭā; Ph. bheditā.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>, vatāyaṃ.

<sup>6</sup> T. M<sub>6</sub>. S. va<sup>o</sup>; M<sub>7</sub>, ma<sup>o</sup>      <sup>7</sup> omitted by S.

<sup>8</sup> S. viparitta<sup>o</sup>      <sup>9</sup> M. pa || ye imaṃ ca.

natthi loka samaṇabrāhmaṇā sammaggaṭṭā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavementi' ti.

Evam kho bhikkhave tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

5. Tividhakāyakammantasandosavyāpatti-akusalasañcetanikāhetu' vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavaśikammantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, tividhamanokammantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

6. Seyyathā pi bhikkhave apaṇṇako maṇi uddham khitto yena yen' eva paṭiṭṭhāti, suppaṭiṭṭhitam yeva paṭiṭṭhāti, evam eva kho bhikkhave tividhakāyakammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa<sup>2</sup> bheda<sup>2</sup> parammaraṇā<sup>2</sup> apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavaśikammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, tividhamanokammantasandosavyāpatti-akusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

7. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>3</sup> vyantibhāvaṃ vadāmi, taṇ ca kho diṭṭh' eva dhamme upapajjam<sup>4</sup> vā apare<sup>5</sup> vā pariyāye. Na tvevāhaṃ<sup>6</sup> bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>3</sup> dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, catubbidhā vaśikammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammantasam-

<sup>1</sup> M. Ph. °nikāhetu *throughout*; T. °nikāhetu *and* °nikāhetu.

<sup>2</sup> omitted by S. <sup>3</sup> M. Ph. °veditvā. <sup>4</sup> S. °jje.

<sup>5</sup> T. apareṇa. <sup>6</sup> M, tvev' ahaṃ; M<sub>6</sub> tvāhaṃ.

patti kusalasañcetanikā sukhudrayā sukhavipakā hoti. Kathañ ca bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipakā hoti?

8. Idha bhikkhave ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati<sup>1</sup>. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gūmagataṃ vā araṇṇagataṃ vā, na<sup>2</sup> taṃ<sup>3</sup> adinnaṃ theyyasamkhātāṃ ādātā<sup>4</sup> hoti. Kāmesu micchācārāṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā<sup>5</sup> bhāturakkhitā bhagini-rakkhitā nātirakkhitā<sup>6</sup> dhammarakkhitā<sup>7</sup> sassāmikā sapa-ridaṇḍā antamaso mālāguṇaparikkhittā<sup>8</sup> pi, tathārūpāsu na<sup>9</sup> cārittaṃ āpajjitā hoti.

Evam kho bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipakā hoti. Kathañ ca bhikkhave catubbidhā vacikammantasampatti kusala-  
sañcetanikā sukhudrayā sukhavipakā hoti?

9. Idha bhikkhave ekacco musāvādaṃ pahāya musāvāda paṭivirato hoti sabhāgato vā parisagato vā nītimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtḥo<sup>10</sup> 'eh' ambho<sup>11</sup> purisa, yaṃ jānāsi, taṃ vadehī<sup>12</sup> ti so ajānaṃ vā 'aham'<sup>13</sup> na jānāmi<sup>14</sup> ti jānaṃ vā 'aham'<sup>15</sup> jānāmi<sup>16</sup> ti apassaṃ vā 'aham'<sup>17</sup> na passaṃ<sup>18</sup> ti passaṃ vā 'aham'<sup>19</sup> passaṃ<sup>20</sup> ti iti attahetu vā parahetu vā āmisakiñ-cikkhahetu vā na sampajānaṃusā bhāsītā hoti. Pisuna-vācam pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedaṃ amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ, iti bhinnānaṃ vā

<sup>1</sup> T. M., insert pe; Ph. pa.

<sup>2</sup> omitted by Ph. T. S.; M<sub>6</sub>. M., omit only taṃ.

<sup>3</sup> Ph. S. na ād<sup>o</sup>; T. M<sub>6</sub> adā<sup>o</sup>

<sup>4</sup> M. pa || antamaso; Ph. adds mātāpitu<sup>o</sup>

<sup>5</sup> Ph. adds gottā<sup>o</sup> <sup>6</sup> omitted by T.

<sup>7</sup> S. °kkhitā; M. Ph. °gūla<sup>o</sup>

<sup>8</sup> T. puts na before āp<sup>o</sup>; M., omits na. <sup>9</sup> S. sakkhimp<sup>o</sup>

<sup>10</sup> S. ehi bho; M<sub>6</sub>. M., evaṃ bho.

<sup>11</sup> T. M<sub>6</sub>. M., S. āha.

sandhātā sahitaṇaṃ vā anuppadātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ vācaṃ bhāsitaṃ hoti. Pharusaṃvācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kappasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitaṃ hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālāvādi bhūtavādi atthavādi dhammavādi vinayavādi, nidhānavatīṃ vācaṃ bhāsitaṃ hoti kālena sāpadesaṃ pariyantavatīṃ atthasamphitaṃ.

Evam kho bhikkhave catubbidhā vacīkamantasampatti kusalasāñcetanikā sukhudrayā sukhavipākā hoti. Kathaṃ ca bhikkhave tividhā manokamantasampatti kusalasāñcetanikā sukhudrayā sukhavipākā hoti?

10. Idha bhikkhave ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhita<sup>1</sup> hoti 'aho vata<sup>2</sup> yaṃ<sup>2</sup> parassa, taṃ mama assā' ti. Avyāpannacitto hoti appaduttḥamanasaṅkappo 'ime sattā averā avyāpajjhā anighā sukhi attānaṃ pariharantū' ti. Sammādiṭṭhiko hoti aviparītadassano<sup>3</sup> 'atthi dinnam atthi yittham<sup>4</sup> . . . pe<sup>5</sup> . . . ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayam abhiññā sacchikatvā pavedenti' ti. Evam kho bhikkhave tividhā manokamantasampatti kusalasāñcetanikā sukhudrayā sukhavipākā hoti.

11. Tividhakāyakamantasampattikusalasāñcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, catubbidhavacīkamantasampattikusalasāñcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, tividhamanokamantasampattikusalasāñcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

12. Seyyathā pi bhikkhave apannako maṇi uddham khitto yena yen' eva paṭiṭṭhāti suppatiṭṭhitam<sup>6</sup> yeva paṭiṭṭhāti, evam eva kho bhikkhave tividhakāyakamanta-

<sup>1</sup> M, 'jjhātā; T. na abhi°      <sup>2</sup> T. M<sub>6</sub>, M<sub>7</sub>, vatāyaṃ.

<sup>3</sup> S. aviparīta°      <sup>4</sup> S. adda atthi hutam.

<sup>5</sup> M. la; Ph. pa.      <sup>6</sup> T. M<sub>7</sub>, sampa°

sampattikusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, catubbidhāvacikkammantasampattikusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti, tividhamanokammantasampattikusalasañcetanikāhetu vā sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

13. Nāhaṃ<sup>1</sup> bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme<sup>3</sup> upapajjaṃ<sup>4</sup> vā apare vā pariyāye. Na<sup>5</sup> tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> dukkhass' antakiriyaṃ vadāmi ti<sup>5</sup>.

## CCVII.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjaṃ<sup>4</sup> vā apare vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, catubbidhā vacikkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, tividhā manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>6</sup> . . .

Evam kho bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacikkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>7</sup> . . .

<sup>1</sup> Ph. S. *omit this phrase.*

<sup>2</sup> M. Ph. *veditvā.*

<sup>3</sup> T. *adds 'va.*

<sup>4</sup> S. *ñje.*

<sup>5</sup> *omitted by M.*

<sup>6</sup> M. 1a; Ph. pa.

<sup>7</sup> M. Ph. pa; *omitted by T. M.*

Evam kho bhikkhave catubbidhā vacikammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā manokammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>1</sup> . . .

Evam kho bhikkhave tividhā manokammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

2. Tividhakāyakammantasandosa-vyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammarapā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhāvaccikammanta<sup>2</sup> . . . pe<sup>3</sup> . . . tividhamanokammantasandosa-vyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedā parammarapā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti<sup>4</sup>.

3. Nūhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>5</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjam<sup>6</sup> vā apare vā pariyāye. Na trevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā<sup>7</sup> kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, catubbidhā vacikammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? . . . pe<sup>8</sup> . . .

Evam kho bhikkhave tividhaṃ kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacikammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? . . . pe<sup>8</sup> . . .

Evam kho bhikkhave catubbidhā vacikammantasampatti

<sup>1</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.    <sup>2</sup> S. in full.

<sup>3</sup> M. la; omitted by Ph.

<sup>4</sup> Ph. °ti ti; T. adds catubbidha; M<sub>6</sub>. M<sub>7</sub> catubbidhaṃ || pe.

<sup>5</sup> M. Ph. °reditvā.    <sup>6</sup> S. °jje.

<sup>7</sup> T. M<sub>7</sub> henceforth °dha, also °cetanikaṃ °yaṃ °kaṃ.

<sup>8</sup> M. la; Ph. pa.

hoti. Kathañ ca bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? ... pe<sup>1</sup> ...

Evam kho bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

4. Tividhakāyakammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjanti, catubbidhavicammanta<sup>o2</sup> ... pe<sup>3</sup> ... tividhamanokammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjanti<sup>4</sup> ... pe<sup>5</sup> ...

## CCVIII.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>6</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh'eva dhamme upapajjam<sup>7</sup> vā aparā<sup>8</sup> vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>6</sup> dukkhass'antakiriyaṃ vadāmi. Sa kho so bhikkhave ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammūlho sampajāno patissato mettāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya<sup>9</sup> sabbāvantaṃ lokam mettāsahagatena cetasā vipulena mahagga-tena appamāpena averena ariyāpajjhena pharitvā viharati. So evaṃ pajānāti 'pubbe kho me idaṃ cittaṃ parittaṃ<sup>10</sup> ahosi<sup>11</sup> abhāvitam, etarahi pana me idaṃ cittaṃ appamānaṃ subhāvitam, yaṃ kho pana kiñci pamānakataṃ kammaṃ<sup>12</sup>, na<sup>12</sup> tam<sup>12</sup> tatrāvasissati, na tam tatrāvatitṭhati<sup>13</sup>

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> M. Ph. \*kammantasampatti; S. *in full*.

<sup>3</sup> M. la; *omitted by Ph.* <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>, add catu.

<sup>5</sup> Ph. pa; *omitted by M. S.; apparently the initial phrase Nāhaṃ and so on is to be repeated here, as before in CCVI.*

<sup>6</sup> M. Ph. \*veditvā. <sup>7</sup> S. \*jje. <sup>8</sup> T. \*reṇa.

<sup>9</sup> T. \*kāya; M<sub>6</sub>. S. sabbattatāya. <sup>10</sup> M<sub>6</sub> pariyantaṃ.

<sup>11</sup> T. M<sub>7</sub>. S. hoti. <sup>12</sup> *omitted by T. M<sub>7</sub>.*

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> tatrāpa<sup>o</sup>

ti<sup>1</sup>. Tam kiṃ maññattha bhikkhave 'dahara-t-agge<sup>2</sup> ce so<sup>3</sup> ayam<sup>4</sup> kumāro mettācetovimuttiṃ<sup>5</sup> bhāveyya, api nu kho pāpakammaṃ kareyyā' ti? No h'etaṃ bhante. 'Akarontam kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā' ti? No h'etaṃ bhante, akarontam hi<sup>6</sup> bhante pāpakammaṃ kuto dukkhaṃ phusissati ti?<sup>7</sup>

2. Bhāvetabbā kho panāyam<sup>8</sup> bhikkhave mettācetovimutti itthiyā vā purisena<sup>6</sup> vā<sup>6</sup>. Itthiyā<sup>6</sup> vā<sup>6</sup> bhikkhave purisassa vā nāyam kāyo ādāya gamaniyo, cittantaro ayam bhikkhave macco. So evaṃ pajānāti: Yam kho me idha<sup>9</sup> kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabban tam idha vedaniyam, na tam anugaṃ<sup>10</sup> bhavissati ti. Evaṃ bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya<sup>11</sup> samvattati, idha paññ'assa<sup>12</sup> bhikkhuno uttarim<sup>13</sup> vimuttiṃ<sup>14</sup> appatvivijjhato ti<sup>15</sup>.

3. Karupāsahagatena cetasā . . . muditāsahagatena cetasā . . . upekkhāsahagatena<sup>16</sup> cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddham adho tiriyaṃ sabbadhi sabbatthātāya<sup>17</sup> sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahagagatena appamāṇena averena avyāpajjhena pharitvā viharati. So evaṃ pajānāti 'pubbe kho me idam cittaṃ parittam ahosi<sup>18</sup> abhāvitam, etarahi pana me idam cittaṃ appamāṇam subhāvitam, yam kho pana kiñci pamāṇakataṃ

<sup>1</sup> omitted by S.    <sup>2</sup> M. Ph. dahara-d-agge.

<sup>3</sup> T. va tam sa; M<sub>6</sub> tam; M<sub>7</sub> na; omitted by S.

<sup>4</sup> M<sub>6</sub>. M<sub>7</sub> sāyam; T. yam.

<sup>5</sup> M. Ph. mettam ceto<sup>o</sup>; T. continues: itthiyā vā, as below.

<sup>6</sup> omitted by M<sub>6</sub>.

<sup>7</sup> omitted by M. Ph.; M. has phusissanti.

<sup>8</sup> M<sub>6</sub> pan' ayam.    <sup>9</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. idam.

<sup>10</sup> Ph. anutam; T. anugamma; M<sub>6</sub> anupagataṃ; M<sub>7</sub> anugamma; S. anubha<sup>o</sup>

<sup>11</sup> M. 'kāya; T. 'tā.    <sup>12</sup> T. M. pan'assa; M<sub>6</sub> pan'amāssa.

<sup>13</sup> Ph. 'rin; M. T. 'ri.    <sup>14</sup> T. 'ttiyam.

<sup>15</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> M. Ph. S. upekkhā<sup>o</sup> throughout.

<sup>17</sup> M. T. S. sabbatta<sup>o</sup>; M<sub>6</sub> sabbatāya.    <sup>18</sup> S. hoti.



kammaṃ, na<sup>1</sup> taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Taṃ kiṃ maññatha bhikkhave 'dahara-t-agge'<sup>2</sup> ce so<sup>3</sup> ayaṃ kumāro upekhācetovimuttiṃ bhāveyya<sup>4</sup>, api nu kho pāpakammaṃ kareyyā<sup>5</sup> ti? No h'etaṃ bhante. 'Akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā<sup>6</sup> ti? No h'etaṃ bhante, akaraṇtaṃ hi bhante pāpakammaṃ kuto dukkhaṃ phusissati<sup>7</sup> ti<sup>8</sup>?

4. Bhāvetabbū kho paṇāyaṃ bhikkhave upekhācetovimutti itthiyā vā purisena vā. Itthiyā vā bhikkhave purisassa vā nāyaṃ<sup>9</sup> kāyo ādāya gamaniyo, cittantaro ayaṃ bhikkhave macco. So evaṃ pajānāti: Yaṃ kho me idha<sup>10</sup> kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedaniyaṃ, na taṃ anugaṃ<sup>11</sup> bhavissati ti. Evaṃ<sup>12</sup> bhāvitā kho bhikkhave upekhācetovimutti anāgāmitāya samvattati, idha paññ'assa bhikkhuno uttarim<sup>13</sup> vi-muttiṃ appaṭivijjhato ti<sup>14</sup>.

## CCIX.

1. Atha kho aññataro brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho so brāhmaṇo Bhagavantaṃ etad avoca 'ko nu kho bho Gotama hetu ko paccayo, yena-m-idh' ekacce sattā kāyassa bheda parammaraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjanti' ti? 'Adhammacariyāvisamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammaraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjanti' ti. 'Ko pana bho Gotama hetu ko paccayo, yena-m-idh' ekacce sattā kāyassa

<sup>1</sup> omitted by T.    <sup>2</sup> Ph. 'd-agge; M<sub>6</sub> 't-agga-na.

<sup>3</sup> omitted by T. M<sub>7</sub>. S.    <sup>4</sup> T. 'yyati.

<sup>5</sup> M. 'ssanti; M<sub>6</sub> phussati; T. phuseyyasi.

<sup>6</sup> omitted by M. Ph.    <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> ayaṃ.

<sup>8</sup> all MSS. have idam.

<sup>9</sup> Ph. anugataṃ; S. anubha<sup>c</sup>; omitted by M<sub>6</sub>.

<sup>10</sup> T. M<sub>7</sub> imam; omitted by M<sub>6</sub>.    <sup>11</sup> M. Ph. 'ri.

<sup>12</sup> omitted by Ph. T. M<sub>7</sub>.

bhedā parammaraṇā sugatīṃ saggaṃ lokaṃ upapajjanti' ti? 'Dhammacariyāsamacariyāhetu kho brāhmaṇa evaṃ idh' ekacce sattā kāyassa bhedaṃ parammaraṇā sugatīṃ saggaṃ lokaṃ upapajjanti' ti. 'Na kho ahaṃ imassa bhoṭa Gotamassa saṃkhittena bhāsitaṃ vitthārena atthaṃ<sup>1</sup> ajānāmi, sādhu me bhavaṃ Gotamo tathā dhammaṃ de-setu, yathāhaṃ imassa bhoṭa Gotamassa saṃkhittena bhāsitaṃ vitthārena atthaṃ ajāneyyaṃ'<sup>2</sup> ti. 'Tena hi brāhmaṇa supāhi sādhukaṃ manasikarohi, bhāsissāmi' ti. 'Evaṃ bho' ti kho so brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

2. Tividhā<sup>3</sup> kho brāhmaṇa kāyena adhammacariyāvisamacariyā hoti, catubbidhā vācāya adhammacariyāvisamacariyā hoti, tividhā manasā adhammacariyāvisamacariyā hoti. Kathañ ca brāhmaṇa tividhā kāyena adhammacariyāvisamacariyā hoti? . . . pe<sup>4</sup> . . .

Evaṃ kho brāhmaṇa tividhā kāyena adhammacariyāvisamacariyā hoti. Kathañ ca brāhmaṇa catubbidhā vācāya adhammacariyāvisamacariyā hoti? . . . pe<sup>5</sup> . . .

Evaṃ kho brāhmaṇa catubbidhā vācāya adhammacariyāvisamacariyā hoti. Kathañ ca brāhmaṇa tividhā manasā adhammacariyāvisamacariyā hoti? . . . pe<sup>6</sup> . . .

Evaṃ kho brāhmaṇa tividhā manasā adhammacariyāvisamacariyā hoti.

Evaṃ adhammacariyāvisamacariyāhetu kho brāhmaṇa evaṃ idh' ekacce sattā kāyassa bhedaṃ parammaraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjanti<sup>7</sup>.

3. Tividhā kho brāhmaṇa kāyena dhammacariyāsamacariyā hoti, catubbidhā vācāya dhammacariyāsamacariyā hoti, tividhā manasā dhammacariyāsamacariyā hoti. Kathañ ca brāhmaṇa tividhā kāyena dhammacariyāsamacariyā hoti? . . . pe<sup>8</sup> . . .

<sup>1</sup> M<sub>6</sub> inserts avibhattassa vitthārena atthaṃ.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> aj<sup>o</sup> <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. odham always.

<sup>4</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> M. Ph. pa; omitted by T. M<sub>6</sub>. <sup>6</sup> M. la; Ph. pa.

<sup>7</sup> T. M<sub>6</sub> 'ti ti. <sup>8</sup> M. la; Ph. pa; omitted by T.

Evam kho brāhmaṇa tividhā kāyena dhammacariyāsama-  
cariyā hoti<sup>1</sup>. Kathanā ca brāhmaṇa catubbidhā vācāya  
dhammacariyāsamacariyā hoti? . . . pe<sup>2</sup> . . .

Evam kho brāhmaṇa catubbidhā vācāya dhammacariyā-  
samacariyā hoti. Kathanā ca brāhmaṇa tividhā manasā  
dhammacariyāsamacariyā hoti? . . . pe<sup>3</sup> . . .

Evam kho brāhmaṇa tividhā manasā dhammacariyāsama-  
cariyā hoti.

Evam dhammacariyāsamacariyāhetu kho brāhmaṇa evam  
idh' ekacce sattā kāyassa bheda parammaraṇā sugatim  
saggaṃ lokam upapajjanti ti.

Abhikkantaṃ<sup>4</sup> bho<sup>4</sup> Gotama<sup>4</sup> . . . pe<sup>5</sup> . . . upāsakaṃ  
maṃ bhavaṃ Gotamo dhāretu ajja-t-agge paṇupetaṃ sa-  
raṇaṃ gatan ti.

Karajakāyavaggo<sup>6</sup> paṭhamo<sup>7</sup>.

## CCX.

1. Dasahi bhikkhave dhammehi samannāgato yathābha-  
taṃ nikkhitto evaṃ niraye. Katamehi dasahi?

2. Pāṇātipāti hoti, adinnādāyi hoti, kāmesu micchācari  
hoti, musāvādi hoti, pisunāvāco hoti, pharusāvāco hoti,  
samphappalāpi hoti, abhijjhālu hoti, vyāpannacitto hoti,  
micchādītṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato  
yathābhatam nikkhitto evaṃ niraye.

<sup>1</sup> T. *continues*: pe || Evam kho br<sup>o</sup> ti<sup>o</sup> manasā.

<sup>2</sup> M. la; Ph. pa. <sup>3</sup> M. Ph. pa.

<sup>4</sup> M. *repeats it*. <sup>5</sup> M. la; *omitted by Ph.*

<sup>6</sup> S. Paṭhama<sup>o</sup>; M<sub>6</sub> Vaggo; *omitted by Ph. T. M<sub>7</sub>*.

<sup>7</sup> *omitted by Ph. T. M<sub>6</sub> M<sub>7</sub>*; M<sub>6</sub> *adds* tass' uddānam:  
nirayo sugati ubho mātugāmena upāsikā saṃsappaniya su  
āpana karajakāyena brāhmaṇā ti; *then* Paṇṇāsakaṃ sam-  
attam.

3. Dasahi bhikkhave dhammehi samannāgato yathābha-  
taṃ nikkhitto evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,  
kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato  
hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya  
paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu  
hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Ime kho bhikkhave dhammehi samannāgato yathābha-  
taṃ nikkhitto evaṃ sagge ti.

### CCXI.

1. Visatiyā bhikkhave dhammehi samannāgato yathā-  
bhaṭaṃ nikkhitto evaṃ niraye. Katamehi visatiyā?

2. Attanā ca pāṇātipātī hoti, paraṃ ca pāṇātipāte sam-  
ādapeti; attanā ca adinnādāyī hoti, paraṃ ca adinnādāne  
samādapeti; attanā ca kāmesu micchācārī hoti, paraṃ ca  
kāmesu micchācāre samādapeti; attanā ca musāvādī hoti,  
paraṃ ca musāvāde samādapeti; attanā ca pisunāvāco hoti,  
paraṃ ca pisunāya vācāya samādapeti; attanā ca pharu-  
sāvāco hoti, paraṃ ca pharusāya vācāya samādapeti; attanā  
ca samphappalāpī hoti, paraṃ ca samphappalāpe samāda-  
peti; attanā ca abhijjhālu hoti, paraṃ ca abhijjhāya sam-  
ādapeti; attanā ca vyāpannacitto hoti, paraṃ ca vyāpāde  
samādapeti; attanā ca micchādiṭṭhiko hoti, paraṃ ca  
micchādiṭṭhiyā samādapeti.

Ime kho bhikkhave visatiyā dhammehi samannāgato  
yathābhaṭaṃ nikkhitto evaṃ niraye.

3. Visatiyā bhikkhave dhammehi samannāgato yathā-  
bhaṭaṃ nikkhitto evaṃ sagge. Katamehi visatiyā?

4. Attanā ca pāṇātipātā paṭivirato hoti, paraṃ ca pāṇā-  
tipātā veramaṇiyā samādapeti; attanā ca adinnādānā paṭi-  
virato hoti, paraṃ ca adinnādānā veramaṇiyā samādapeti;  
attanā ca kāmesu micchācārā paṭivirato hoti, paraṃ ca  
kāmesu micchācārā veramaṇiyā samādapeti; attanā ca  
musāvādā paṭivirato hoti, paraṃ ca musāvādā veramaṇiyā  
samādapeti; attanā ca pisunāya vācāya paṭivirato hoti,  
paraṃ ca pisunāya vācāya veramaṇiyā samādapeti, attanā

ca pharusāya vācāya paṭivirato hoti, parañ ca pharusāya vācāya veramaṇiyā samādapeti; attanā ca samphappalāpā paṭivirato hoti, parañ ca samphappalāpā veramaṇiyā samādapeti; attanā ca anabhijjhālu hoti, parañ ca anabhijjhāya samādapeti; attanā ca avyāpannacitto hoti, parañ ca avyāpāde samādapeti; attanā ca sammādiṭṭhiko hoti, parañ ca sammādiṭṭhiyā samādapeti.

Imehi kho bhikkhave vīsatiyā dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

## CCXII.

1. Timsāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi timsāya?

2. Attanā ca pāṇātipāti hoti, parañ ca pāṇātipāte samādapeti, pāṇātipāte ca samanunño hoti; attanā ca adinnādāyī hoti, parañ ca adinnādāne samādapeti, adinnādāne ca samanunño hoti; attanā ca kāmesu micchācārī hoti, parañ ca kāmesu micchācāre samādapeti, kāmesu micchācāre ca samanunño hoti; attanā ca musāvādī hoti, parañ ca musāvāde samādapeti, musāvāde ca samanunño hoti; attanā ca pisunāvāco hoti, parañ ca pisunāya vācāya samādapeti, pisunāya ca vācāya samanunño hoti; attanā ca pharusāvāco hoti, parañ ca pharusāya vācāya samādapeti, pharusāya ca vācāya samanunño hoti; attanā ca samphappalāpi hoti, parañ ca samphappalāpe samādapeti, samphappalāpe ca samanunño hoti; attanā ca abhijjhālu hoti, parañ ca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti; attanā ca vyāpannacitto hoti, parañ ca vyāpāde samādapeti, vyāpāde ca samanunño hoti; attanā ca micchādiṭṭhiko hoti, parañ ca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanunño hoti.

Imehi kho bhikkhave timsāya dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye<sup>1</sup>.

3. Timsāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi timsāya?

<sup>1</sup> T. M<sub>5</sub>. M<sub>7</sub> add ti.

4. Attanā ca pāṇātipātā paṭivirato hoti, paraṇ ca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanunño hoti; attanā ca adinnādānā paṭivirato hoti, paraṇ ca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanunño hoti; attanā ca kāmesu micchācārā paṭivirato hoti, paraṇ ca kāmesu micchācārā veramaṇiyā samādapeti, kāmesu micchācārā veramaṇiyā ca samanunño hoti; attanā ca musāvādā paṭivirato hoti, paraṇ ca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanunño hoti; attanā ca pisunāya vācāya paṭivirato hoti, paraṇ ca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanunño hoti; attanā ca pharusāya vācāya paṭivirato hoti, paraṇ ca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanunño hoti; attanā ca samphappalāpā paṭivirato hoti, paraṇ ca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanunño hoti; attanā ca anabhijjhālu hoti, paraṇ ca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti; attanā ca avyāpānaccitto hoti, paraṇ ca avyāpāde samādapeti, avyāpāde ca samanunño hoti; attanā ca sammādiṭṭhiko hoti, paraṇ ca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanunño hoti.

Imehi kho bhikkhave timsāya dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

### CCXIII.

1. Cattārisāya<sup>1</sup> bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi cattārisāya?

2. Attanā ca pāṇātipātī hoti, paraṇ ca pāṇātipāte samādapeti, pāṇātipāte ca samanunño hoti, pāṇātipātassa ca vaṇṇam bhāsati; attanā ca adinnādāyī hoti, paraṇ ca adinnādāne samādapeti, adinnādāne ca samanunño hoti, adinnādānassa ca vaṇṇam bhāsati; attanā ca kāmesu micchācārī hoti, paraṇ ca kāmesu micchācāre samādapeti,

<sup>1</sup> S. *elisāya throughout.*

kāmesu micchācāre ca samanunño hoti, kāmesu micchācārassa ca vaṇṇaṃ bhāsati; attanā ca musāvādi hoti, paraṇ ca musāvāde samādapeti, musāvāde ca samanunño hoti, musāvādassa ca vaṇṇaṃ bhāsati; attanā ca pisunāvāco hoti, paraṇ ca pisunāya vācāya samādapeti, pisunāya ca vācāya samanunño hoti, pisunāya ca vācāya vaṇṇaṃ bhāsati; attanā ca pharusāvāco hoti, paraṇ ca pharusāya vācāya samādapeti, pharusāya ca vācāya samanunño hoti, pharusāya ca vācāya vaṇṇaṃ bhāsati; attanā ca samphappalāpi hoti, paraṇ ca samphappalāpe samādapeti; samphappalāpe ca samanunño hoti, samphappalāpassa ca vaṇṇaṃ bhāsati; attanā ca abhijjhālu hoti, paraṇ ca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti, abhijjhāya ca vaṇṇaṃ bhāsati; attanā ca vyāpannacitto hoti, paraṇ ca vyāpāde samādapeti, vyāpāde ca samanunño hoti, vyāpādassa ca vaṇṇaṃ bhāsati; attanā ca micchādītthiko<sup>1</sup> hoti, paraṇ ca micchādītthiyā samādapeti, micchādītthiyā ca samanunño hoti, micchādītthiyā ca vaṇṇaṃ bhāsati.

Imehi kho bhikkhave cattārisāya dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

3. Cattārisāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi cattārisāya?

4. Attanā ca pāṇātipātā veramaṇiyā paṭivirato hoti, paraṇ ca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanunño hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca adinnādānā paṭivirato hoti, paraṇ ca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanunño hoti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca kāmesu micchācārā paṭivirato hoti, paraṇ ca kāmesu micchācārā<sup>2</sup> veramaṇiyā samādapeti, kāmesu micchācārā veramaṇiyā ca samanunño hoti, kāmesu micchācārā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca musāvādā paṭivirato hoti, paraṇ ca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanunño hoti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca

<sup>1</sup> S. °dītthi.

<sup>2</sup> M<sub>6</sub> °cāra | pe | kāmesu micchācārā vera° samā°

pisunāya vācāya paṭivirato hoti, parañ ca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanunño hoti, pisunāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca pharusāya vācāya paṭivirato hoti, parañ ca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanunño hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca samphappalāpā paṭivirato hoti, parañ ca samphappalāpā veramaṇiyā<sup>1</sup> samādapeti, samphappalāpā veramaṇiyā ca samanunño hoti, samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca anabhijjhālu hoti, parañ ca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti, anabhijjhāya ca vaṇṇaṃ bhāsati; attanā ca avyāpānaccitto hoti parañ ca avyāpāde samādapeti, avyāpāde ca samanunño hoti, avyāpādassa ca vaṇṇaṃ bhāsati; attanā ca sammādiṭṭhiko hoti, parañ ca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanunño hoti, sammādiṭṭhiyā ca vaṇṇaṃ bhāsati.

Imehi kho bhikkhave cattārisāya dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge ti.

#### CCXIV.

Dasahi bhikkhave dhammehi samannāgato khaṭaṃ upa-  
hataṃ<sup>2</sup> attānaṃ pariharati . . .<sup>3</sup> akhaṭaṃ<sup>4</sup> anupahataṃ<sup>5</sup>  
attānaṃ pariharati . . .<sup>3</sup> vīsatiyā bhikkhave . . .<sup>3</sup> timsāya<sup>6</sup>  
bhikkhave . . .<sup>7</sup> cattārisāya bhikkhave dhammehi samannā-  
gato khaṭaṃ upahataṃ attānaṃ pariharati . . .<sup>7</sup> akha-  
ṭaṃ<sup>8</sup> anupahataṃ<sup>8</sup> attānaṃ<sup>8</sup> pariharati<sup>8</sup>.

#### CCXV.

Dasahi bhikkhave dhammehi samannāgato idh' ekacco  
kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ

<sup>1</sup> Ph. S. *add* ca. <sup>2</sup> *omitted by* M<sub>7</sub>. <sup>3</sup> M. la; Ph. pa.

<sup>4</sup> M<sub>6</sub>. S. akkh<sup>o</sup>; T. M<sub>7</sub> akataṃ. <sup>5</sup> T. anugataṃ.

<sup>6</sup> S. timsatiyā. <sup>7</sup> M. Ph. pa.

<sup>8</sup> *omitted by* M. Ph. T. M<sub>7</sub>; S. *adds* . . . pe . . . Imehi  
kho bh<sup>o</sup> cattārisāya dhammehi sa<sup>o</sup> akkh<sup>o</sup> anu<sup>o</sup> att<sup>o</sup> pariha-  
rati ti, then Dutiyavaggo dutiyo. <sup>9</sup> *no number in* S.



nirayaṃ upapajjati . . . pe<sup>1</sup> . . . idh' ekacco<sup>2</sup> kāyassa  
bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati . . .  
visatiyā bhikkhave . . . pe<sup>3</sup> . . . timsāya bhikkhave . . .  
pe<sup>4</sup> . . . cattārisāya bhikkhave dhammehi samannāgato idh'  
ekacco kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ  
vinipātaṃ nirayaṃ upapajjati . . . idh' ekacco kāyassa  
bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati  
. . . pe<sup>5</sup> . . .

CCXVI<sup>6</sup>.

Dasahi bhikkhave dhammehi samannāgato bālo vedi-  
tabbo . . . pe<sup>7</sup> . . . paṇḍito veditabbo . . . pe<sup>7</sup> . . . vi-  
satiyā bhikkhave . . . pe<sup>8</sup> . . . timsāya bhikkhave . . . pe<sup>9</sup>  
. . . cattārisāya bhikkhave dhammehi samannāgato bālo  
veditabbo . . . <sup>10</sup> paṇḍito veditabbo . . . <sup>10</sup>

Imehi kho bhikkhave cattārisāya dhammehi samannāgato  
paṇḍito veditabbo<sup>11</sup> . . . pe<sup>7</sup> . . .

CCXVII<sup>6</sup>.

1. Rāgassa bhikkhave abhiññāya dasa dhammā bhāve-  
tabbā. Katame dasa?

2. Asubhasaññā maraṇasaññā āhāre paṭikkūlasaññā<sup>12</sup>  
sabbaloke anabhiratasaññā<sup>13</sup> aniccasaññā anicce dukkha-  
saññā dukkhe anattasaññā pahānasaññā virāgasaññā niro-  
dhasaññā.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhā-  
vetabbā<sup>14</sup>.

<sup>1</sup> M. pa; omitted by Ph. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>2</sup> T. omits idh' ekacco . . . upapajjati.

<sup>3</sup> M. la; omitted by Ph. T. S. <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> omitted by M. Ph. <sup>6</sup> no number in S.

<sup>7</sup> omitted by M. Ph. S. <sup>8</sup> M. pa; omitted by Ph. S.

<sup>9</sup> M. pa; omitted by Ph. T. S. <sup>10</sup> M. pa.

<sup>11</sup> S. adds after 'tabbo: Tatiyavaggo tatiyo, and then in  
parenthesis Imesu catutthapañcamesu vaggasu sattagaṇanā  
peyyālavasena veditabbā.

<sup>12</sup> M. Ph. paṭikkūla<sup>o</sup>; M<sub>7</sub> paṭikkūla<sup>o</sup>

<sup>13</sup> M. Ph. 'rati<sup>o</sup> <sup>14</sup> S. adds ti.

3. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa?

4. Aniccasaññā anattasaññā āhāre paṭikkūlasaññā<sup>1</sup> sabaloke anabhiratasaññā<sup>2</sup> aṭṭhikasaññā puḷuvakasaññā vinilakasaññā vipubbakasaññā<sup>3</sup> vicchiddakasaññā uddhūmātakasaññā.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā ti<sup>4</sup>.

### CCXVIII<sup>5</sup>.

1. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa<sup>6</sup>?

2. Sammāditṭhi sammāsaṅkappo sammāvācā sammākamanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi sammāññaṃ sammāvimutti.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā ti<sup>7</sup>.

### CCXIX<sup>5</sup>.

1. Rāgassa bhikkhave pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya upasamāya<sup>8</sup> cāgāya paṇissaggāya ime dasa dhammā bhāvetabbā<sup>9</sup> . . .<sup>10</sup>

2. Dosassa mohassa kodhassa upanāhassa makkhassa palāsassa<sup>11</sup> issāya macchariyassa māyāya sātheyyassa thamhassa sārambhassa mānassa atimānassa madassa<sup>12</sup> pamā-dassa<sup>12</sup> pariññāya<sup>13</sup> parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya upasamāya<sup>14</sup> cāgāya paṇissaggāya ime dasa dhammā bhāvetabbā ti.

Dasakanipāto<sup>15</sup> niṭṭhito<sup>16</sup>.

<sup>1</sup> M. Ph. paṭikula°; M, paṭikkūla°    <sup>2</sup> M. Ph. °ratī°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> put vipubbaka° after vicchiddaka°

<sup>4</sup> omitted by M. Ph.    <sup>5</sup> no number in S.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> add dhammā | pe |

<sup>7</sup> omitted by M. Ph. M<sub>6</sub>.    <sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> T. °bbā ti, omitting all the rest.    <sup>10</sup> S. pe.

<sup>11</sup> M. Ph. pal°    <sup>12</sup> omitted by Ph.; M<sub>7</sub> omits only madassa.

<sup>13</sup> M<sub>6</sub>. M<sub>7</sub>. S. abhiññāya pari°    <sup>14</sup> omitted by M. M<sub>6</sub>. M<sub>7</sub>.

<sup>15</sup> S. has before Dasaka°: Pañcamapannāsako pañcamo; M. Ph. Dasakam; T. M<sub>6</sub>. M<sub>7</sub> Dasanipātam.

<sup>16</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> °tam; Ph. adds nibbānapaccayo hotu.

## EKĀDASAKA-NIPĀTA.

Namo Tassa Bhagavato Arahato Sammāsa-  
buddhassa.

### I.

1. Atha<sup>1</sup> kho āyasmā Ānando yena Bhagavā ten' upa-  
saṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-  
antaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando  
Bhagavantam etad avoca 'kim-atthiyāni bhante kusalāni  
silāni kim-ānisamsāni' ti? 'Avippaṭṭisārattthāni kho Ānanda  
kusalāni silāni avippaṭṭisārānisamsāni'. 'Avippaṭṭisāro pana  
bhante kim-atthiyo kim-ānisamso' ti? 'Avippaṭṭisāro kho  
Ānanda pāmujjattho pāmujjānisamso'. 'Pāmujjam pana  
bhante kim-atthiyam kim-ānisamsan' ti? 'Pāmujjam kho  
Ānanda pītatttham pītānisamsam'. 'Pīti pana bhante kim-  
atthiyā kim-ānisamsā' ti? 'Pīti kho Ānanda passaddhatthā  
passaddhānisamsā'. 'Passaddhi pana bhante kim-atthiyā  
kim-ānisamsā' ti? 'Passaddhi kho Ānanda sukhattthā  
sukhānisamsā'. 'Sukham pana bhante kim-atthiyam kim-  
ānisamsan' ti? 'Sukham kho Ānanda samādhatttham sa-  
mādhānisamsam'. 'Samādhi pana bhante kim-atthiyo  
kim-ānisamso' ti? 'Samādhi kho Ānanda yathābhūtañāṇa-  
dassanatto yathābhūtañāṇadassanānisamso'. 'Yathābhū-  
tañāṇadassanam pana bhante kim-atthiyam kim-ānisamsan'  
ti? 'Yathābhūtañāṇadassanam kho Ānanda nibbidatttham  
nibbidānisamsam'. 'Nibbidā pana bhante kim-atthiyā  
kim-ānisamsā' ti? 'Nibbidā kho Ānanda virāgatthā virā-

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<sup>1</sup> S. *begins*: Evam me sutam. Ekam samayam Bhō  
Savatthiyam viharatī Jetavane Anāthapiṇḍikassa ārāme.

gānisamsā'. 'Virāgo pana bhante kim-atthiyo kim-ānisamso' ti? 'Virāgo kho Ānanda vimuttiñāṇadassanatto vimuttiñāṇadassanānisamso' ti<sup>1</sup>.

2. Iti kho Ānanda kusalāni silāni avippaṭisāratthāni avippaṭisārānisamsāni, avippaṭisāro pāmujjattho pāmujjānisamsa, pāmujjam pītattham pīṭānisamsam, pīti passaddhatthā passaddhānisamsā, passaddhi sukhathā sukhānisamsā, sukham samādattham samādhānisamsam, samādhi yathābhūtañāṇadassanatto yathābhūtañāṇadassanānisamso, yathābhūtañāṇadassanam nibbidattham nibbidānisamsam, nibbidā virāgatthā virāgānisamsā, virāgo vimuttiñāṇadassanatto vimuttiñāṇadassanānisamso. Iti kho Ānanda kusalāni silāni anupubbena aggāya<sup>2</sup> parenti<sup>3</sup> ti.

## II.

1. Silavato bhikkhave silasampannassa na cetanāya karaṇīyam 'avippaṭisāro me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ silavato silasampannassa avippaṭisāro uppajjati. Avippaṭisarissa bhikkhave na cetanāya karaṇīyam 'pāmujjam me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ avippaṭisarissa pāmujjam uppajjati. Pamuditassa bhikkhave na cetanāya karaṇīyam 'pīti me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ pamuditassa pīti uppajjati. Pītimanassa bhikkhave na cetanāya karaṇīyam 'kāyo me passambhatū' ti. Dhammatā esā bhikkhave, yaṃ pītimanassa kāyo passambhati. Passaddhakāyassa bhikkhave na cetanāya karaṇīyam 'sukham vediyāmi'<sup>4</sup> ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo sukham vediyati. Sukhino bhikkhave na cetanāya karaṇīyam 'cittam me samādhiyatū' ti. Dhammatā esā bhikkhave, yaṃ sukhino cittam samādhiyati<sup>5</sup>. Samāhitassa bhikkhave na cetanāya karaṇīyam 'yathābhūtam pajānāmi'<sup>6</sup> passāmi<sup>6</sup> ti. Dhammatā

<sup>1</sup> only S. has ti.    <sup>2</sup> S. arahattāya.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. pareti; S. paripurenti.

<sup>4</sup> M. Ph. vedayissāmi.    <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>. insert pe.

<sup>6</sup> M. Ph. jā°

esā bhikkhave, yaṃ samāhito yathābhūtaṃ pajānāti<sup>1</sup> passati. Yathābhūtaṃ bhikkhave jānato<sup>2</sup> passato<sup>2</sup> na cetanāya karaṇiyaṃ 'nibbindāmi'<sup>3</sup> ti. Dhammatā esā bhikkhave, yaṃ<sup>4</sup> yathābhūtaṃ jānaṃ passaṃ nibbindati. Nibbindassa<sup>5</sup> bhikkhave na cetanāya karaṇiyaṃ 'virajjāmi' ti. Dhammatā esā bhikkhave, yaṃ nibbindo<sup>6</sup> virajjati. Virattassa<sup>7</sup> bhikkhave na cetanāya karaṇiyaṃ 'vimuttiñāṇadassanaṃ sacchikaromi' ti. Dhammatā esā bhikkhave, yaṃ viratto<sup>8</sup> vimuttiñāṇadassanaṃ sacchikaroti.

2. Iti kho bhikkhave virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisamso, nibbidā<sup>9</sup> virāgatthā virāgānisamsā, yathābhūtañāṇadassanaṃ nibbidatthaṃ<sup>10</sup> nibbidānisamsaṃ<sup>11</sup>, samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisamso, sukhaṃ samādhātthaṃ samādhānisamsaṃ, passaddhi sukhātthā sukhānisamsā, pīti<sup>12</sup> passaddhatthā<sup>12</sup> passaddhānisamsā<sup>12</sup>, pāmujjaṃ pītātthaṃ pītānisamsaṃ, avippaṭisāro pāmujjattho pāmujjānisamso, kusalāni silāni avippaṭisāratthāni avippaṭisārānisamsāni. Iti kho bhikkhave dhammā ca<sup>13</sup> dhamme abhisandenti<sup>14</sup> dhammā ca<sup>15</sup> dhamme paripūrenti<sup>16</sup> aparā<sup>17</sup> paraṅgamanāyā<sup>18</sup> ti.

### III.

1. Dussīlassa bhikkhave sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmujjaṃ, pāmujje asati pāmujjavipannassa hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa

<sup>1</sup> M. Ph. jā<sup>o</sup>    <sup>2</sup> T. ota.    <sup>3</sup> M. Ph. nibbidāmi.

<sup>4</sup> omitted by M. Ph. T. M<sub>6</sub>.

<sup>5</sup> M. Ph. nibbidassa; S. nibbinnassa.    <sup>6</sup> S. nibbinno.

<sup>7</sup> S. viratacittassa.    <sup>8</sup> S. virato.    <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> vimutti.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> nibbindanattam.    <sup>11</sup> T. M<sub>7</sub> nibbidā<sup>o</sup>

<sup>12</sup> omitted by M<sub>6</sub>.    <sup>13</sup> omitted by M. Ph. S.

<sup>14</sup> Ph. °sappavedenti; T. °deti; M<sub>6</sub> °nandeti.

<sup>15</sup> omitted by M. S.

<sup>16</sup> M<sub>6</sub> °pureti; T. °parenti; M<sub>7</sub> °haranti.

<sup>17</sup> T. M<sub>6</sub>. M<sub>7</sub> aparā.    <sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> paraṅg<sup>o</sup>

hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhī, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

2. Seyyathā pi bhikkhave rukkho sākhāpalāsavipanno, tassa papaṭikā<sup>1</sup> pi na pāripūriṃ gacchati, tacco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho bhikkhave dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti . . . pe<sup>2</sup> . . . vimuttiñāṇadassanaṃ<sup>3</sup>.

3. Sīlavato bhikkhave sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti pāmujjāṃ, pāmujje sati pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati sukkhasampannassa upanisasampanno hoti sammāsamādhī, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

4. Seyyathā pi bhikkhave rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, tacco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho bhikkhave sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti . . . pe<sup>2</sup> . . . vimuttiñāṇadassanaṃ ti.

<sup>1</sup> S. pappā° *throughout*.

<sup>2</sup> M. la.; Ph. pa.

<sup>3</sup> M. Ph. °nan ti.

## IV.

1. Tatra kho āyasmā Sāriputto bhikkhū ānantesi: —  
 Āvuso bhikkhavo<sup>1</sup> ti. Āvuso ti kho te bhikkhū āyasmato  
 Sāriputtassa paccassosun. Āyasmā Sāriputto etad avoca: —

2. Dussilassa āvuso silavipannassa hatūpaniso hoti avip-  
 paṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatū-  
 panisaṃ hoti pāmujaṃ, pāmuje asati pāmujjavipannassa  
 hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā  
 hoti passaddhi, passaddhiyā asati passaddhivipannassa  
 hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa  
 hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati  
 sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañā-  
 ñadassanaṃ, yathābhūtañāñadassane asati yathābhūtañāñā-  
 dassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati  
 nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virā-  
 gavipannassa hatūpanisaṃ hoti vimuttiñāñadassanaṃ.

3. Seyyathā pi āvuso rukkho sakkhāpalāsavipanno, tassa  
 papaṭikā pi na pāripūriṃ gacchati, tato pi pheggu pi sāro  
 pi na pāripūriṃ gacchati, evam eva kho āvuso dussilassa  
 silavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre  
 asati avippaṭisāravipannassa hatūpanisaṃ hoti ... pe<sup>2</sup> ...  
 vimuttiñāñadassanaṃ<sup>3</sup>.

4. Silavato āvuso silasampannassa upanisasampanno hoti  
 avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa  
 upanisasampannaṃ hoti pāmujaṃ, pāmuje sati pāmuja-  
 sampannassa upanisasampanno hoti pīti, pītiyā sati pīti-  
 sampannassa upanisasampannā hoti passaddhi, passaddhiyā  
 sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ,  
 sukhe sati sukhasampannassa upanisasampanno hoti sam-  
 māsamādhi, sammāsamādhimhi sati sammāsamādhisampan-  
 nassa upanisasampannaṃ hoti yathābhūtañāñadassanaṃ,  
 yathābhūtañāñadassane sati yathābhūtañāñadassanasam-  
 pannaṃ upanisasampannā hoti nibbidā, nibbidāya sati

<sup>1</sup> M. ove.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> in M<sub>5</sub> here follows immediately No. XIX; the other  
 Suttas are missing.

nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimutti-  
ñānadassanaṃ.

5. Seyyathā pi āvuso rukkho sākāpalāśasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho āvuso silavato sila-  
sampannassa upanisasampanno hoti avippaṭisāro, avippaṭi-  
sāre sati avippaṭisārasampannassa upanisasampannaṃ hoti  
... pe<sup>1</sup> ... vimuttiñānadassanaṃ ti.

## V.

1. Tatra kho āyasmā Ānando bhikkhū āmantesi ...  
pe<sup>2</sup> ...

2. Dussīlassa āvuso silavipannassa hatūpaniso hoti avip-  
paṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatū-  
panisaṃ hoti pāmujjā, pāmujje asati pāmujjavipannassa  
hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā  
hoti passaddhi, passaddhiyā asati passaddhivipannassa  
hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa  
asati hatūpaniso hoti sammāsamādhī, sammāsamādhimhi  
asati sammāsamādhivipannassa hatūpanisaṃ hoti yathā-  
bhūtañānadassanaṃ, yathābhūtañānadassane asati yathā-  
bhūtañānadassanavipannassa hatūpanisā hoti nibbidā, nib-  
bidāya asati nibbidāvipannassa hatūpaniso hoti virāgo,  
virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñā-  
nadassanaṃ.

3. Seyyathā pi āvuso rukkho sākāpalāśavipanno, tassa  
papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi  
sāro pi na pāripūriṃ gacchati, evam eva kho āvuso  
dussīlassa silavipannassa hatūpaniso hoti avippaṭisāro,  
avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti  
... pe<sup>1</sup> ... vimuttiñānadassanaṃ.

4. Silavato āvuso silasampannassa upanisasampanno hoti  
avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa  
upanisasampannaṃ hoti pāmujjā, pāmujje sati pāmujja-

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> omitted by M. Ph.



sampannassa upanisasampannā hoti pīti, pītiyā sati pīti-sampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannam hoti sukham, sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhī, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannam hoti yathābhūtañāpadassanam, yathābhūtañāpadassane sati yathābhūtañāpadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannam hoti vimuttiñāpadassanam.

5. Seyyathā pi rukkhō sūkhāpalāsasampanno, tassa pa-paṭikā pi pāripūrim gacchati, tacco pi pheggu pi sāro pi pāripūrim gacchati, evam eva kho āvuso silavato<sup>1</sup> silasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannam hoti . . . pe<sup>2</sup> . . . vimuttiñāpadassanam ti<sup>3</sup>.

## VI.4.

1. Yo so bhikkhave bhikkhu akkosakaparibhāsako ari-yūpavādi<sup>4</sup> sabrahmacārinam, aṭṭhānam etaṃ anavakāso, yaṃ so ekādasannam vyasanānam aññataram vyasanam na<sup>5</sup> nigaccheyya<sup>7</sup>. Katamesam<sup>8</sup> ekādasannam?

2. Anadhigataṃ nādhigacchati, adhigatā pariḥāyati, saddhammassa na vodāyati<sup>9</sup>, saddhammesu vā adhimāniko hoti, anabhirato vā brahmacariyam carati, aññataram<sup>10</sup> vā<sup>6</sup>

<sup>1</sup> omitted by T.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> Ph. adds between this Sutta and the following: Tatrāy<sup>o</sup> Āno bhō āmo. Dussilassa āv<sup>o</sup> silasampannassa (sic) hatū<sup>o</sup> hoti avi<sup>o</sup> | pa | pāripūrim gacchati ti, evam eva kho āv<sup>o</sup> silavato sila<sup>o</sup> upani<sup>o</sup> hoti avi<sup>o</sup>, avi<sup>o</sup> sati avippaṭisārasampannassa upani<sup>o</sup> hoti vimuttiñāpadassanam ti.

<sup>4</sup> M. oddly gives the same tenet at first with thānam etaṃ anavakāso and nigaccheyya, and then with aṭṭhānam etaṃ anavakāso and na nigaccheyya.

<sup>5</sup> M. do throughout.    <sup>6</sup> omitted by T. M.

<sup>7</sup> T. gaccheyya.    <sup>8</sup> T. M, insert vyasanānam.

<sup>9</sup> all MSS. have oyanti.    <sup>10</sup> T. tarā; M, tarati (sic).

samkiliṭṭhaṃ āpattiṃ<sup>1</sup> āpajjati, sikkhaṃ vā paccakkhāya hināyāvattati, gāḷhaṃ vā rogātaṅkaṃ phusati, ummādaṃ vā pāpunāti cittaṅkhepaṃ<sup>2</sup>, sammūḷho kālaṃ karoti, kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyūpavādi sabrahmacārīnaṃ, aṭṭhānaṃ etaṃ anavakāso, yaṃ so inesaṃ ekādasannaṃ vyasanānaṃ aññataraṃ vyasanam na<sup>3</sup> nigaccheyyā ti.

## VII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Ānando Bhagavantam etaṃ avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanaśāññi assa, na viññānañcāyatane viññānañcāyatanaśāññi assa, na ākiñcaññāyatane ākiñcaññāyatanaśāññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanaśāññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yaṃ<sup>4</sup> p'idaṃ<sup>4</sup> diṭṭhaṃ sutam mutaṃ viññātaṃ pattaṃ pariyesiṭaṃ anuvicariṭaṃ manasaṃ, tatrāpi<sup>5</sup> na saññi assa, saññi ca pana assa' ti?

2. Siyā Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanaśāññi assa, na viññānañcāyatane viññānañcāyatanaśāññi assa, na ākiñcaññāyatane ākiñcaññāyatanaśāññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanaśāññi assa, na idhaloke idhalokasaññi assa, na paraloke para-

<sup>1</sup> T. °ttiya.

<sup>2</sup> M. adds vā.

<sup>3</sup> omitted by T. M.

<sup>4</sup> Ph. S. yaṃ idaṃ.

lokasaññi assa, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>2</sup> na saññi assa, saññi ca pana<sup>3</sup> assā' ti.

3. 'Yathākatham pana bhante siyā<sup>4</sup> bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmīṃ vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññānañcāyatane viññānañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke<sup>5</sup> idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭham sutam<sup>6</sup> mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>7</sup> na saññi assa, saññi ca pana assā' ti?

4. Idh' Ānanda bhikkhu evaṃsaññi hoti 'etaṃ santam, etaṃ paṇiṭam, yad idam sabbasaṅkhārasamatho sabbūpādhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ' ti. Evaṃ kho Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmīṃ vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññānañcāyatane viññānañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>7</sup> na saññi assa, saññi ca pana assā ti.

### VIII.

1. Atha kho āyasmā Ānando Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ Bhagavantam abhivādetvā

<sup>1</sup> Ph. S. yam idam.

<sup>2</sup> T. M<sub>7</sub> tatra pi.

<sup>3</sup> M. T. M<sub>7</sub> pan'.

<sup>4</sup> T. M<sub>7</sub> add pana.

<sup>5</sup> Ph. continues: pa | na paraloke | pa | yam idam.

<sup>6</sup> Ph. continues: pa | tatra pi. <sup>7</sup> Ph. T. M<sub>7</sub> tatra pi.

padakkhiṇaṃ katvā yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando āyasmaṇṭaṃ Sāriputtaṃ etad avoca 'siyā nu kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisāṇī assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idaṃ<sup>3</sup> diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesiṭtaṃ anuvicariṭtaṃ manasā, tatrāpi<sup>4</sup> na saṇṇī assa, saṇṇī ca pana assā' ti?

2. Siyā āvuso Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisāṇī assa . . . pe<sup>1</sup> . . . yam<sup>4</sup> p'idaṃ<sup>4</sup> diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ<sup>5</sup> pariyesiṭtaṃ<sup>5</sup> anuvicariṭtaṃ<sup>5</sup> manasā<sup>5</sup>, tatrāpi<sup>3</sup> na saṇṇī assa, saṇṇī ca pana assā ti.

3. 'Yathākathaṃ panāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisāṇī assa<sup>6</sup> . . . pe<sup>7</sup> . . . yam<sup>4</sup> p'idaṃ<sup>4</sup> diṭṭhaṃ suttaṃ muttaṃ pattaṃ pariyesiṭtaṃ anuvicariṭtaṃ manasā, tatrāpi<sup>8</sup> na saṇṇī assa, saṇṇī ca pana assā' ti?

4. Idhāvuso Ānanda bhikkhu evaṃsaṇṇī hoti 'etaṃ santaṃ, etaṃ paṇitaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbānan' ti. Evaṃ kho āvuso Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisāṇī assa . . . pe<sup>7</sup> . . . yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesiṭtaṃ anuvicariṭtaṃ manasā, tatrāpi<sup>8</sup> na saṇṇī assa, saṇṇī ca pana assā ti.

5. Acchariyaṃ āvuso, abbhutaṃ āvuso, yatra hi nāma Satthu ca sāvakassa ca atthena atthaṃ vyañjanena vyañjanaṃ samsandissati samessati<sup>9</sup> na viggahissati<sup>10</sup>, yad idaṃ aggapadasmim. Idānāhaṃ<sup>11</sup> āvuso Bhagavantam upasaṅ-

<sup>1</sup> M. Ph. pa.      <sup>2</sup> S. yam idaṃ.

<sup>3</sup> Ph. T. M<sub>7</sub> tatra pi.      <sup>4</sup> Ph. S. yam idaṃ.

<sup>5</sup> omitted by T.      <sup>6</sup> T. M<sub>7</sub> assā ti.

<sup>7</sup> M. la; Ph. pa; omitted by T. M<sub>7</sub>.      <sup>8</sup> T. M<sub>7</sub> tatra pi.

<sup>9</sup> M. Ph. samissati.      <sup>10</sup> M. Ph. S. viggahissati.

<sup>11</sup> T. idhā

kamitvā etam atthaṃ apucchiṃ<sup>1</sup>. Bhagavā pi me etehi padehi etehi vyañjanehi etam atthaṃ vyākāsi, seyyathā pi āyasmā Sāriputto. Acchariyaṃ āvuso, abbhutaṃ āvuso, yatra hi nāma Satthu ca sāvakassa ca atthena atthaṃ vyañjanena vyañjanaṃ samsandissati samessati<sup>2</sup> na vigga-hissati<sup>3</sup>, yad idam aggapadasmin ti.

## IX.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upa-saṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-antaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā<sup>4</sup> na cakkhum manasi-kareyya, na rūpaṃ manasikareyya, na sotam manasikareyya, na saddam manasikareyya, na ghānam manasikareyya, na gandham manasikareyya, na jivham manasikareyya, na ra-sam manasikareyya, na kāyam manasikareyya, na phoṭṭhabbam manasikareyya, na paṭhavim manasikareyya, na āpaṃ manasikareyya, na tejaṃ manasikareyya, na vāyam manasikareyya, na ākāsānañcāyatanam manasikareyya, na viññāṇaṇcāyatanam manasikareyya, na ākiñcaṇñāyatanam manasikareyya, na nevasaññānāsaññāyatanam manasika-reyya, na idhalokaṃ manasikareyya, na paralokaṃ mana-sikareyya, yam<sup>5</sup> p'idam<sup>5</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na ma-nasikareyya, manasi ca pana kareyyā<sup>6</sup> ti?

2. Siyā Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhum manasikareyya, na rūpaṃ manasikareyya, na sotam manasikareyya, na saddam manasikareyya, na ghānam manasikareyya, na gandham manasikareyya, na jivham manasikareyya, na rasam manasikareyya, na kāyam manasikareyya, na phoṭṭhabbam manasikareyya, na paṭha-vim manasikareyya, na āpaṃ manasikareyya, na tejaṃ

<sup>1</sup> T. āp°      <sup>2</sup> M. Ph. samissati.

<sup>3</sup> M. Ph. S. vigayhissati.      <sup>4</sup> T. M., insert ca pana.

<sup>5</sup> Ph. S. yam idam.

Aṅguttara, part V.

manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanam manasikareyya, na viññāṇañcāyatanam manasikareyya, na ākiñcaññāyatanam manasikareyya, na nevasaññānāsaññāyatanam manasikareyya, na idhalokam manasikareyya, na paralokam manasikareyya, yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā ti.

3. 'Yathākatham pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhum manasikareyya, na rūpaṃ manasikareyya . . . pe<sup>2</sup> . . . yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā' ti?

4. Idh' Ānanda bhikkhu evaṃ manasikaroti 'etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasāṅkhārasamatho sabbūpādhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhum manasikareyya, na rūpaṃ manasikareyya<sup>3</sup>, na sotam manasikareyya, na saddam manasikareyya, na ghānam manasikareyya, na gandham manasikareyya, na jivham manasikareyya, na rasam manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbam manasikareyya, na paṭhavim manasikareyya, na āpam manasikareyya, na tejam manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanam manasikareyya, na viññāṇañcāyatanam manasikareyya, na ākiñcaññāyatanam manasikareyya, na idhalokam manasikareyya, na paralokam manasikareyya, yam<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā ti.

## X.

1. Ekam samayaṃ Bhagavā Nāṭike<sup>4</sup> viharati Giṇḍakā-

<sup>1</sup> Ph. S. yam idaṃ.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. *continues*: pa "yam p'idaṃ.

<sup>4</sup> M. Nāṭike; M<sub>7</sub>. S. Nāḍike; T. Nādite.

vasathe<sup>1</sup>. Atha kho āyasmā Sandho<sup>2</sup> yena Bhagavā ten' upasāṅkami, upasāṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho āyasmantaṃ Sandham Bhagavā etad avoca: —

2. Ajāṇiyajjhāyitaṃ<sup>3</sup> kho<sup>4</sup> Sandha jhāyatha<sup>5</sup>, mā khaḷunkajjhāyitaṃ<sup>6</sup>. Kathaṃ<sup>7</sup> ca<sup>7</sup> Sandha<sup>7</sup> khaḷunkajjhāyitaṃ<sup>7</sup> hoti?

3. Assakhaḷunko hi Sandha doṇiyā baddho<sup>8</sup> 'yavasam' yavasana<sup>10</sup> ti jhāyati<sup>11</sup>. Taṃ kissa hetu? Na hi Sandha assakhaḷunkassa doṇiyā baddhassa evaṃ hoti 'kin nu kho maṃ ajja assadammaśārathi kāraṇaṃ<sup>12</sup> kāressati<sup>13</sup>, kim<sup>14</sup> assāhaṃ<sup>14</sup> paṭikaromī' ti? So doṇiyā baddho 'yavasam yavasana'<sup>15</sup> ti jhāyati. Evaṃ eva kho Sandha idhī ekacco purisakhaḷunko araṇṇagato pi rukkhamaḷagato pi suṇṇāgāragato pi kāmarāgapariyutṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na ppajānāti. So kāmarāgaṃ yeva antaram<sup>16</sup> karitvā<sup>17</sup> jhāyati pajjhāyati nijjhāyati avajjhāyati<sup>18</sup>. Vyāpādapariyutṭhitena cetasā viharati . . . thinamiddhapariyutṭhitena cetasā viharati . . . uddhaccakukkuccapariyutṭhitena cetasā viharati . . . vicikicchāpariyutṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na ppajānāti. So vicikicchāṃ yeva antaram<sup>16</sup> karitvā<sup>17</sup> jhāyati pajjhāyati

<sup>1</sup> S. Iṇḍakā°; T. M., Satikajā.

<sup>2</sup> M. Ph. Saddho, and so throughout; M., often Saddha and Saddho.

<sup>3</sup> T. ajāṇiyya°; M. Ph. S. āṇiyajjhāyitaṃ.

<sup>4</sup> omitted by M. Ph. <sup>5</sup> S. jhāya; M. Ph. omit jh° and mā.

<sup>6</sup> M. Ph. S. khaḷuṅga°, also °jjhāyitaṃ, and so in every similar case.

<sup>7</sup> omitted by T. M., <sup>8</sup> M. Ph. S. bandho always.

<sup>9</sup> Ph. S. yavasassaṃ throughout.

<sup>10</sup> S. yavasassan; Ph. va rūpan.

<sup>11</sup> T. M., jjhāyati throughout. <sup>12</sup> T. M., ka°

<sup>13</sup> M. Ph. karissati.

<sup>14</sup> M. Ph. kaṃmassāhaṃ; T. M., kim issāhaṃ.

<sup>15</sup> S. yavasassan; Ph. vasan. <sup>16</sup> S. anantaram.

<sup>17</sup> M. Ph. katvā. <sup>18</sup> T. M., apa°

nijjhāyati avajjhāyati<sup>1</sup>. So paṭhavim pi nissāya jhāyati, āpam pi nissāya jhāyati, tejam pi nissāya jhāyati, vāyam pi nissāya jhāyati, ākāśānañcāyatanam pi nissāya jhāyati, viññāṇaṇcāyatanam pi nissāya jhāyati, ākiñcaṇṇāyatanam pi nissāya jhāyati, nevasaññānāsaññāyatanam pi nissāya jhāyati, idhalokam pi nissāya jhāyati, paralokam pi nissāya jhāyati, yam p'idaṃ<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi nissāya jhāyati. Evaṃ kho Sandha purisakhaṇṇakajjhāyitam hoti. Kathaṃ ca Sandha ajāṇiyajjhāyitam hoti?

4. Bhadro hi Sandha assājāṇiyo doniyā baddho<sup>3</sup> na 'yavasam<sup>4</sup> yavaśan'<sup>5</sup> ti<sup>6</sup> jhāyati. Tam kissa hetu? Bhadrassa hi Sandha assājāṇiyassa doniyā baddhassa evam hoti 'kin nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati<sup>6</sup>, kim assāham<sup>7</sup> paṭikaromī<sup>8</sup> ti? So doniyā baddho<sup>3</sup> na 'yavasam yavaśan'<sup>5</sup> ti<sup>6</sup> jhāyati. Bhadro hi Sandha assājāṇiyo yathā iṇaṃ yathā baddham<sup>8</sup> yathā jāṇim yathā kalim evaṃ patodassa ajjhoharaṇaṃ<sup>9</sup> samanupassati. Evaṃ eva kho Sandha bhadro purisājāṇiyo araṇṇagato pi rukkhamaḷagato pi suññāgāragato pi na kāmarāgapariyutṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti. Na vyāpādapariyutṭhitena cetasā viharati . . . na uddhaccakukkuccapariyutṭhitena cetasā viharati . . . na vicikicchāpariyutṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti. So neva paṭhavim nissāya jhāyati, na āpam nissāya jhāyati, na tejam nissāya jhāyati, na vāyam nissāya jhāyati, na ākāśānañcāyatanam nissāya jhāyati, na viññāṇaṇcāyatanam nissāya jhāyati<sup>10</sup>, na ākiñcaṇṇāyatanam nissāya jhāyati, na nevasaññānāsaññāyatanam nissāya jhāyati, na

<sup>1</sup> T. M, apa<sup>o</sup>    <sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> T. *here* bandho.    <sup>4</sup> T. yañcasam.

<sup>5</sup> T. vasaṃ; *omitted by* Ph.

<sup>6</sup> M. karissati; Ph. kareyyati.    <sup>7</sup> M. Ph. kammassāham.

<sup>8</sup> M. Ph. S. bandham.    <sup>9</sup> M. <sup>o</sup>saraṇaṃ.

<sup>10</sup> T. *continues*: jjhāya (*sic*) ca pana, *omitting all the rest*.



idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvaritāya manasā, tam pi nissāya na<sup>3</sup> jhāyati, jhāyati<sup>4</sup> ca pana. Evaṃ jhāyīṃ ca pana Sandha bhaddraṃ purisañāṇiyyaṃ sa-inda<sup>5</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisañāṇi namo te purisuttama  
yassa tenābhijānāma yam pi nissāya jhāyasi<sup>6</sup> ti.

5. Evaṃ rutte āyasmā Sandho Bhagavantam etad avoca 'kathaṃ jhāyī' pana bhante bhaddro purisañāṇiyo jhāyati<sup>8</sup>? So neva paṭhavim nissāya jhāyati, na āpam nissāya jhāyati, na vāyam nissāya jhāyati, na ākāśānañcāyatanam nissāya jhāyati, na viññānañcāyatanam nissāya jhāyati, na ākiñcaññāyatanam nissāya jhāyati, na nevasaññānañcāyatanam nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvaritāya manasā, tam pi nissāya na<sup>9</sup> jhāyati, jhāyati ca pana. Kathaṃ jhāyī<sup>10</sup> ca pana bhante bhaddraṃ purisañāṇiyyaṃ sa-inda<sup>11</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisañāṇi namo te purisuttama  
yassa tenābhijānāma<sup>12</sup> yam pi nissāya jhāyasi<sup>6</sup> ti?

6. Idha Sandha bhadrassa purisañāṇiyyassa paṭhaviyā<sup>13</sup> paṭhaviśāññā vibhūtā hoti, āpasmiṃ āposāññā vibhūtā hoti, tejasmim tejasāññā vibhūtā hoti, vāyasmim vāyosāññā vibhūtā hoti, ākāśānañcāyatane ākāśānañcāyatanaśāññā vibhūtā hoti, viññānañcāyatane viññānañcāyatanaśāññā

<sup>1</sup> M. Ph. na yam. <sup>2</sup> Ph. S. yam idam.

<sup>3</sup> omitted by M. Ph. M., <sup>4</sup> omitted by M.

<sup>5</sup> T. M., sa-inda. <sup>6</sup> Ph. S. 'ti. <sup>7</sup> T. jhāya.

<sup>8</sup> T. continues: na vāya (sic) nissāya jhāyati and so on; M., omits jhāyati and so on.

<sup>9</sup> omitted by M. Ph. T. M., <sup>10</sup> T. jhāyati.

<sup>11</sup> T. sa-inda. <sup>12</sup> T. 'mi. <sup>13</sup> M. 'yam.

vibhūtā hoti, ākiñcaññāyatane ākiñcaññāyatanaśāññā vibhūtā hoti, nevaśāññānāśāññāyatane nevaśāññānāśāññāyatanaśāññā vibhūtā hoti, idhaloke idhalokasaññā vibhūtā hoti, paraloke paralokasaññā vibhūtā hoti, yam<sup>1</sup> p'idam<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritāmanasā, tatrāpi saññā vibhūtā hoti. Evam jhāyī kho Sandha bhaddro purisajāniyo neva paṭhavim nissāya jhāyati<sup>2</sup>, na āpam nissāya jhāyati, na tejam nissāya jhāyati, na vāyam nissāya jhāyati, na ākāśānañcāyatanaṃ nissāya jhāyati, na viññānañcāyatanaṃ nissāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevaśāññānāśāññāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam<sup>3</sup> p'idam<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritāmanasā, tam pi nissāya na<sup>4</sup> jhāyati, jhāyati ca pana. Evam jhāyī ca pana Sandha bhaddram purisajāniyam sa-indā<sup>5</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisajāñña namo te purisuttama  
yassa tenābhijānāma yam pi nissāya jhāyasi<sup>6</sup> ti.

## XI.

1. Ekam samayam Bhagavā Rājagahe viharati Moranivāpe<sup>7</sup> Paribbajakārame. Tatra kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhaddante<sup>8</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Tihi bhikkhave dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussūnam. Katamehi tihi?

3. Asekhena<sup>9</sup> silakkhandhena asekhena samādhikkhandhena asekhena paññākkhandhena.

Imehi kho bhikkhave tihi dhammehi samannāgato bhikkhu

<sup>1</sup> Ph. S. yam idam.

<sup>2</sup> M. *continues*: la || na yam p'idam. <sup>3</sup> M. Ph. na yam.

<sup>4</sup> omitted by M. Ph. <sup>5</sup> T. M., sa-inda.

<sup>6</sup> Ph. T. M., S. °ti. <sup>7</sup> Ph. °vāse.

<sup>8</sup> M. Ph. bhaddante. <sup>9</sup> S. asekkhena throughout.

accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī<sup>1</sup>  
accantapariyosāno seṭṭho devamanussānaṃ.

4. Aparenhi pi bhikkhave tihi dhammehi samannāgato  
bhikkhu accantaniṭṭho hoti accantayogakkhemī accanta-  
brahmacārī accantapariyosāno seṭṭho devamanussānaṃ.  
Katamehi tihi?

5. Iddhipāṭihāriyena ādesanāpāṭihāriyena anusāsanipāṭi-  
hāriyena.

Imehi kho bhikkhave tihi dhammehi samannāgato bhikkhu  
accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī  
accantapariyosāno seṭṭho devamanussānaṃ.

6. Aparenhi pi bhikkhave tihi dhammehi samannāgato  
bhikkhu accantaniṭṭho hoti accantayogakkhemī accanta-  
brahmacārī accantapariyosāno seṭṭho devamanussānaṃ.  
Katamehi tihi?

7. Sammādiṭṭhiyā sammāñāṇena sammāvimuttiyā.

Imehi kho bhikkhave tihi dhammehi samannāgato bhikkhu  
accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī  
accantapariyosāno seṭṭho devamanussānaṃ.

8. Dvīhi bhikkhave dhammehi samannāgato bhikkhu  
accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī  
accantapariyosāno seṭṭho devamanussānaṃ. Katamehi dvīhi?

9. Vijjāya<sup>2</sup> caraṇena<sup>3</sup>.

Imehi kho bhikkhave dvīhi dhammehi samannāgato  
bhikkhu accantaniṭṭho hoti accantayogakkhemī accanta-  
brahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

10. Brahmunā p'esā bhikkhave Sanaṃkumārena gāthā  
bhāsītā:

Khattiyo seṭṭho jāne tasmīn ye gottapaṭisāriṇo  
vijjācaraṇasampanno so seṭṭho devamanusse<sup>4</sup> ti.

Sā kho pan' esā bhikkhave Brahmunā<sup>5</sup> Sanaṃkumārena  
gāthā sugītā<sup>6</sup> no<sup>7</sup> duggītā<sup>7</sup> subhāsītā no<sup>8</sup> dubbhāsītā

<sup>1</sup> T. *continues*: yena. Imehi and so on, as in § 5.

<sup>2</sup> T. M., *add* ca. <sup>3</sup> T. M., *add* ca; M. *adds* la.

<sup>4</sup> M. T. M., *omanusse*. <sup>5</sup> *omitted by* M. Ph. S.

<sup>6</sup> M. Ph. bhāsītā.

<sup>7</sup> T. na d°; *omitted by* M. Ph.; M., *omits* no. <sup>8</sup> M. Ph. na.

atthasamphitā no anattasamphitā anumatā mayā, ahaṃ pi bhikkhave evaṃ vadāmi:

Khattiyo seṭṭho jane tasmim ye gottapaṭisārino  
vijjācaranāsampanno so seṭṭho devamānuse<sup>1</sup> ti.

Nissayavaggo<sup>2</sup> paṭhamo.

Tatr'<sup>3</sup> uddānaṃ:

Kim-atthiyā<sup>4</sup> cetanā tayo upanisā<sup>5</sup> vyasanena<sup>6</sup> ca<sup>7</sup>  
Saññāmanasikārā<sup>8</sup> sekho<sup>9</sup> Moranivāpanena<sup>10</sup> cā<sup>11</sup> ti<sup>12</sup>.

## XII.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapila-vatthusmim Nigrodhārāme. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Assosi kho Mahānāmo Sakko: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantam etad avoca: — Sutaṃ<sup>13</sup> me<sup>13</sup> taṃ<sup>13</sup> bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Tesam no bhante nānāvihārehi viharataṃ ken'assa<sup>14</sup> vihārena vihātabban ti?

<sup>1</sup> M. T. M, °manusse.

<sup>2</sup> S. Nissāya°; Ph. T. M, Vaggo. <sup>3</sup> S. tass'.

<sup>4</sup> S. °yo. <sup>5</sup> T. °sa. <sup>6</sup> M. °sana. <sup>7</sup> omitted by M. Ph.

<sup>8</sup> S. °ro; M. dve saññā°; T. °manasi; M, °masi.

<sup>9</sup> Ph. pekkhā; M. Saddho; M. Ph. T. M, add ca.

<sup>10</sup> M. °vāpan; Ph. °vāsam. <sup>11</sup> Ph. niṭṭhā; omitted by M.

<sup>12</sup> omitted by T. M, S. <sup>13</sup> Ph. S. sutam etaṃ. <sup>14</sup> S. kena.

2. Sādhū sādhū Mahānāma, etaṃ kho Mahānāma tumhākaṃ patirūpaṃ<sup>1</sup> kulaputtānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha 'tesaṃ<sup>2</sup> no<sup>2</sup> bhante nānāvihārehi<sup>3</sup> viharataṃ ken'assa<sup>4</sup> viharena vihātabban'<sup>5</sup> ti. Saddho kho Mahānāma ārādhako hoti no asaddho, āradhaviyāro ārādhako hoti no kusito, upaṭṭhitasati ārādhako hoti no mutṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho tvaṃ Mahānāma pañcasu dhammesu<sup>6</sup> patitthāya cha<sup>6</sup> dhamme uttarim<sup>7</sup> bhāveyyāsi.

3. Idha tvaṃ Mahānāma Tathāgataṃ anussareyyāsi 'iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Yasmiṃ Mahānāma samaye ariyasāvako Tathāgataṃ anussarati, nev' assa tasmim samaye<sup>8</sup> rūgāpariyuṭṭhitaṃ cittaṃ hoti, na dosāpariyuṭṭhitaṃ cittaṃ hoti, na mohāpariyuṭṭhitaṃ cittaṃ hoti, ujugataṃ ev' assa tasmim samaye cittaṃ hoti Tathāgataṃ ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmuḍḍāṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappaṭto<sup>9</sup> viharati, savyāpajjhāya pajāya avyāpajho viharati, dhammasotasampanno buddhānussatiṃ bhāveti.

4. Puna ca paraṃ tvaṃ Mahānāma dhammaṃ<sup>10</sup> anussareyyāsi<sup>11</sup> 'svākkhāto<sup>12</sup> Bhagavatā dhammo sanditṭhiko akāliko ehipassiko opāyiko<sup>13</sup> paccattaṃ veditabbo viññūhi' ti. Yasmiṃ Mahānāma samaye ariyasāvako dhammaṃ anussarati, nev' assa tasmim samaye<sup>8</sup> rūgāpariyuṭṭhitaṃ

<sup>1</sup> T. *adds* kātum.      <sup>2</sup> T. *ye* santo; M<sub>7</sub> *ye* sante.

<sup>3</sup> T. *rena*; M. *re*.      <sup>4</sup> S. *kena*.      <sup>5</sup> *omitted by* M. Ph.

<sup>6</sup> *omitted by* T.      <sup>7</sup> M. Ph. *ri*.      <sup>8</sup> T. *inserts* na.

<sup>9</sup> M. Ph. *samap*o; T. M<sub>7</sub> *sampanno throughout*.

<sup>10</sup> M. Ph. *saddhamma*.      <sup>11</sup> T. *yyatha*.

<sup>12</sup> M. Ph. *svākhyāto*.      <sup>13</sup> M. *neyyiko*; Ph. *neyyiko*.

cittam hoti, na dosapariyuṭṭhitam cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti dhammam ārabhha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhīyati. Ayam vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno dhammānussatiṃ bhāveti.

5. Puna ca param tvam Mahānāma saṅgham anussareyyāsi 'supaṭipanno Bhagavato sāvakasaṅgho, upaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho, yad idam cattāri purisayugāni, attha purisapuggalā, esā Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā' ti. Yasmim Mahānāma samaye ariyasāvako saṅgham anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam<sup>1</sup> cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti saṅgham ārabhha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhīyati. Ayam vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno saṅghānussatiṃ bhāveti.

6. Puna ca param tvam Mahānāma attano silāni anussareyyāsi 'akkhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni<sup>2</sup> viññūpasatthāni<sup>3</sup> aparāmatthāni samādhisamvattanikāni' ti. Yasmim Mahānāma samaye ariyasāvako silam anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam cittam hoti, na

<sup>1</sup> T. M. dosa | pe | na moha°

<sup>2</sup> M. Ph. bhū°; T. bhūñ°    <sup>3</sup> T. °ppasatthāni.

mohapariyuṭṭhitam cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti sīlam ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati<sup>1</sup> dhammavedam, labhati dhammūpasamhitam pāmujjam, panuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittaṃ samādhīyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno sīlānussatiṃ bhāveti.

7. Puna ca param tvaṃ Mahānāma attano cāgaṃ anussareyyāsi 'lābhā vata me suladdhaṃ vata me, yo 'haṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapaṇi vossaggarato<sup>2</sup> yūcayogo dānasamvibhāgarato<sup>3</sup> ti. Yasmiṃ Mahānāma samaye ariyasāvako cāgaṃ anussarati, nev' assa tasmiṃ samaye rāgapariyuṭṭhitam cittaṃ hoti<sup>4</sup>, na dosapariyuṭṭhitam cittaṃ hoti, na mohapariyuṭṭhitam cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti cāgaṃ ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam, panuditassa pīti jāyati, pītimanassa<sup>5</sup> kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittaṃ samādhīyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno cāgānussatiṃ bhāveti.

8. Puna ca param tvaṃ Mahānāma devatā<sup>6</sup> anussareyyāsi 'santi devā Cātummahārājikā<sup>6</sup>, santi devā Tāvātimsā, santi devā Yāmā, santi devā Tusitā, santi devā Nimmanarātino, santi<sup>7</sup> devā<sup>7</sup> Paranimmitavasavattino<sup>7</sup>, santi devā Brahmakāyikā, santi devā Tatuttari<sup>8</sup>; yathārūpāya saddhāya samānāgatā tā devatā ito cutā tattha<sup>9</sup>

<sup>1</sup> M. pa || sukhino.    <sup>2</sup> M. Ph. vosagga°

<sup>3</sup> M. continues: pa || ujugatam ev' assa.

<sup>4</sup> M. Ph. pīti | pa | pajāya abyāpajjho.

<sup>5</sup> M. devatānu°    <sup>6</sup> M. Ph. cātumahā° throughout.

<sup>7</sup> omitted by S.    <sup>8</sup> T. M, °rim; S. tad° throughout.

<sup>9</sup> M. tatthūpa°; Ph. tatth' upa° always.

upapannā<sup>1</sup>, mayham pi tathārūpā<sup>2</sup> saddhā<sup>2</sup> samvijjati; yathārūpena sīlena samannāgatā tā devatā cutā tattha upapannā, mayham pi tathārūpaṃ sīlaṃ samvijjati; yathārūpena sutena samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpaṃ sutam samvijjati; yathārūpena cāgena samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpo cāgo samvijjati; yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā paññā samvijjati<sup>3</sup> ti. Yasmiṃ Mahānāma samaye ariyasāvako attano ca<sup>4</sup> tāsāṃ ca devatānaṃ saddhaṃ ca sīlaṃ ca sutaṃ ca cāgaṃ ca paññaṃ ca anussarati, nev' assa tasmim samaye rūgapariyutthitaṃ cittaṃ hoti, na dosapariyutthitaṃ cittaṃ hoti, na mohapariyutthitaṃ cittaṃ hoti, ujugatam ev' assa tasmim samaye cittaṃ hoti devatā ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto<sup>4</sup> viharati, savyāpajjhāya pajāya avyāpajjhō viharati, dhammasotasamāpanno devatānussatiṃ bhāveti ti.

### XIII.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavattusmiṃ Nigrodhārāme. Tena kho pana samayena Mahānāmo Sakko gilānā vutthito hoti aciravutthito gelañña. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsacca-yena cūrikaṃ pakkamissati' ti . . . pe<sup>5</sup> . . . Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅ-

<sup>1</sup> T. M<sub>7</sub>. S. uppannā throughout.

<sup>2</sup> M<sub>7</sub> rūpo cāgo as below, omitting the intermediate locutions.

<sup>3</sup> omitted by M.

<sup>4</sup> T. here samappatto.

<sup>5</sup> M. Ph. assosi kho Mahā S<sup>o</sup> yena Bh<sup>o</sup>; S. in full.



kamitvā Bhagavantam abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantam etaḍ avoca: — Sutaṃ<sup>1</sup> me<sup>1</sup> taṃ<sup>1</sup> bhante: sambahulā kira bhikkhū Bhagavato civarakanīmaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Tesam no bhante nānāvihārehi viharataṃ ken'assa<sup>2</sup> vihārena vi-hātabban' ti?

2. Sādhu sādhu Mahānāma, etaṃ<sup>3</sup> kho Mahānāma tum-hākaṃ patirūpaṃ kulaputtānaṃ, yaṃ tunhe Tathāgataṃ upasaṅkamitvā puccheyyātha 'tesam no bhante nānāvihā-rehi<sup>4</sup> viharataṃ ken'assa<sup>5</sup> vihārena vi-hātabban' ti. Saddho kho Mahānāma ārādhako hoti no asaddho, āraddhaviṛiyo ārādhako hoti no kusito, upaṭṭhitasati ārādhako hoti no mutṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho tvaṃ Mahānāma pañcasu dhammesu paṭiṭṭhāya cha dhamme uttarim<sup>6</sup> bhāveyyāsi.

3. Idha tvaṃ Mahānāma Tathāgataṃ anussareyyāsi 'iti pi so Bhagavā . . . pe<sup>7</sup> . . . Satthā devamanussānaṃ buddho Bhagavā' ti. Yasmim Mahānāma samaye ariya-sāvako Tathāgataṃ anussarati, nev' assa tasmim samaye rāgapariyutṭhitaṃ cittaṃ hoti, na dosapariyutṭhitaṃ cittaṃ hoti, na mohapariyutṭhitaṃ cittaṃ hoti, ujugataṃ ev' assa tasmim samaye cittaṃ hoti Tathāgataṃ ārabha, ujugata-citto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati<sup>8</sup> dhammavedaṃ, labhati dhammūpasamhitaṃ pā-mujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passam-bhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati. Imaṃ kho tvaṃ Mahānāma buddhānussatiṃ gacchanto pi bhāveyyāsi, tīto pi bhāveyyāsi, nisinno pi bhāveyyāsi, sayāno pi bhāveyyāsi, kammantaṃ adhiṭṭha-hanto<sup>9</sup> pi bhāveyyāsi, puttasaṃbādhasayanaṃ ajjhāvasanto pi bhāveyyāsi.

<sup>1</sup> Ph. S. sutam etaṃ. <sup>2</sup> Ph. S. kena.

<sup>3</sup> T. M., evam eva. <sup>4</sup> T. °reṇa. <sup>5</sup> M. Ph. S. kena.

<sup>6</sup> M. Ph. °ri. <sup>7</sup> M. la; Ph. pa. <sup>8</sup> M. pa ṇ sukhino.

<sup>9</sup> T. adhiganto.

4. Puna ca param tvam Mahānāma dhammam anussareyyāsi . . . pe<sup>1</sup> . . . saṅgham anussareyyāsi . . . pe<sup>1</sup> . . . attano sīlāni<sup>2</sup> anussareyyāsi . . . pe<sup>3</sup> . . . attano cāgaṃ anussareyyāsi . . . pe<sup>1</sup> . . . devatā anussareyyāsi<sup>4</sup> ‘santi devā Cātummahārājikā<sup>5</sup> . . . santi devā<sup>6</sup> Tatuttari; yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā saddhā samvijjati; yathārūpena sīlena . . . sutena . . . cāgena . . . paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā paññā samvijjati’ ti. Yasmiṃ Mahānāma samaye ariyasāvako attano ca tāsāṃ ca devatānaṃ saddhaṃ ca sīlāṃ ca sutaṃ ca cāgaṃ ca paññāṃ ca anussarati, nev’ assa tasmim samaye rūgapariyuṭṭhitam cittaṃ hoti, na dosapariyuṭṭhitam cittaṃ hoti, na mohapariyuṭṭhitam cittaṃ hoti, ujugatam ev’ assa tasmim samaye cittaṃ hoti devatā ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammopasamhitam pāmuḍḍhaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati. Imam<sup>7</sup> kho tvam Mahānāma devatānussatiṃ gacchanto pi bhāveyyāsi, tīto pi bhāveyyāsi, nisinno pi bhāveyyāsi, sayāno pi bhāveyyāsi, kamantam adhiṭṭhahanto pi bhāveyyāsi, puttasaṃbādhasayanam ajjhāvasanto pi bhāveyyāsi ti.

#### XIV.

1. Ekam samayaṃ Bhagavā Sakkesu viharati Kapilavattusmiṃ Nigrodhārāme. Tena kho pana samayena Bhagavā Sāvattthiyaṃ vassāvāsaṃ upagantukāmo hoti<sup>8</sup>. Assosi kho Nandiyo Sakko ‘Bhagavā kira Sāvattthiyaṃ vassāvāsaṃ upagantukāmo’ ti. Atha kho Nandiyassa

<sup>1</sup> M. la; Ph. pa; *omitted by S.*      <sup>2</sup> M. Ph. sīlam.

<sup>3</sup> M. la; Ph. pa; *omitted by T. M., S.*

<sup>4</sup> M. *adds* la.      <sup>5</sup> T. M. *add* ti.

<sup>6</sup> M. Ph. *add* pa.      <sup>7</sup> Ph. idam.

<sup>8</sup> M. Ph. ahosi.

Sakkassa etad ahoṣi 'yaṇ nūnāhaṃ pi<sup>1</sup> Sāvattthiyaṃ vassāvāsaṃ upagaccheyyaṃ, tattha kammantaṇ c'eva aditṭha-hissāmi Bhagavantaṇ ca lacchāmi kālena kālaṃ dassanāya'<sup>2</sup> ti. Atha kho Bhagavā Sāvattthiyaṃ vassāvāsaṃ upagañchi<sup>3</sup>, Nandiyo pi kho Sakko Sāvattthiyaṃ vassāvāsaṃ upagañchi<sup>3</sup>, tattha kammantaṇ c'eva adhiṭṭhāsi<sup>3</sup> Bhagavantaṇ ca labhi<sup>4</sup> kālena kālaṃ dassanāya.

2. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Assosi kho Nandiyo Sakko: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Atha kho Nandiyo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Nandiyo Sakko Bhagavantam etad avoca: — Sutam<sup>5</sup> me<sup>5</sup> tam<sup>5</sup> bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Tesam no bhante nānāvihārehi viharitaṃ ken'assa<sup>6</sup> vihārena vihātabban ti?

3. Sādhu<sup>7</sup> sādhu Nandiya, etaṃ kho Nandiya tumhākaṃ patirūpaṃ kulapattānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha 'tesam no bhante nānāvihārehi viharitaṃ ken'assa<sup>8</sup> vihārena vihātabban' ti. Saddho kho Nandiya ārādhako hoti no asaddho, sīlavā ārādhako hoti no dussīlo, ārādhaviriyo ārādhako hoti no kusīto, upaṭṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho te Nandiya chasu dhammesu paṭiṭṭhāya pañcasu dhammesu ajjhataṃ sati upaṭṭhapetabbā<sup>9</sup>.

4. Idha tvaṃ Nandiya Tathāgataṃ anussareyyāsi 'iti

<sup>1</sup> omitted by M. Ph.      <sup>2</sup> M. Ph. S. °gacchi.

<sup>3</sup> M. Ph. °tṭhāti; S. °tṭhāya.

<sup>4</sup> T. M. labhati; M. Ph. S. lacchati.

<sup>5</sup> Ph. S. sutam etaṃ.      <sup>6</sup> Ph. S. kena.

<sup>7</sup> M. omits this sentence.      <sup>8</sup> M. Ph. S. kena.

<sup>9</sup> M. upaṭṭhā° always; Ph. mostly.

pi so Bhagavā araham sammāsambuddho vijjācarāṇasam-  
panno sugato lokavidū anuttaro purisadammasārathi Satthā  
devamanussānaṃ buddho Bhagavā' ti. Iti kho te Nandiya  
Tathāgataṃ ārabha ajjhataṃ sati upatthapetabbā.

5. Puna ca param tvaṃ Nandiya dhammaṃ anussareyyāsi  
'svākkhāto' Bhagavatā dhammo sandiṭṭhiko akāliko' ehi-  
passiko opanayiko<sup>2</sup> paccattaṃ veditabbo viññūhi' ti. Iti  
kho te Nandiya dhammaṃ ārabha ajjhataṃ sati upattha-  
petabbā.

6. Puna ca param Nandiya kalyāṇamitte anussareyyāsi  
'lābhā vata me suladdhaṃ vata me, yassa' me<sup>3</sup> kalyāṇa-  
mittā anukampakā atthakāmā ovādakā anusāsakā'<sup>4</sup> ti. Iti  
kho te Nandiya kalyāṇamitte ārabha ajjhataṃ sati upa-  
tthapetabbā.

7. Puna ca param tvaṃ Nandiya attano cāgaṃ anussa-  
reyyāsi 'lābhā vata me suladdhaṃ vata me, yo<sup>5</sup> 'haṃ  
maccheramalapariyutthitāya pajāya vigatamalamaccherena  
cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇi vossagga-  
rato yācayogo dānasamvibhāgarato' ti. Iti kho te Na-  
diya cāgaṃ ārabha ajjhataṃ sati upatthapetabbā.

8. Puna ca param tvaṃ Nandiya devatā anussareyyāsi  
'yā tā<sup>6</sup> devatā atikkamm' eva kabalikārabhakkhānaṃ<sup>7</sup>  
devānaṃ saḥavyataṃ aṇṇataraṃ manomayaṃ<sup>8</sup> kāyaṃ<sup>9</sup>  
upapannā, tā karaṇiyaṃ attano na<sup>5</sup> samanupassanti ka-  
tassa<sup>9</sup> vā<sup>6</sup> paticayaṃ<sup>10</sup>; seyyathā pi Nandiya bhikkhu  
asamayavimutto<sup>11</sup> karaṇiyaṃ attano na samanupassati  
katassa<sup>9</sup> vā<sup>6</sup> paticayaṃ, evaṃ eva kho Nandiya yā<sup>5</sup> tā  
devatā atikkamm' eva kabalikārabhakkhānaṃ devānaṃ  
saḥavyataṃ aṇṇataraṃ manomayaṃ<sup>12</sup> kāyaṃ upapannā<sup>13</sup>, tā<sup>13</sup>

<sup>1</sup> M. Ph. svākhyāto. <sup>2</sup> M. Ph. 'neyyiko.

<sup>3</sup> T. assa me; M. Ph. S. omit me. <sup>4</sup> S. 'sāsita.

<sup>5</sup> omitted by T. M., <sup>6</sup> omitted by M. Ph.

<sup>7</sup> T. M., 'līpākāra'; M. Ph. 'kārahārabha' throughout.

<sup>8</sup> T. paṇāmayam; M., pāṇamayam.

<sup>9</sup> T. katamāssa and kātassa; M., katamassa both times.

<sup>10</sup> S. paticcayaṃ throughout. <sup>11</sup> T. M., asamavi<sup>o</sup>

<sup>12</sup> T. eva hemayaṃ; M. paṇamahetayaṃ (sic).

<sup>13</sup> T. uppannānaṃ.

karaṇīyaṃ attano na<sup>1</sup> samanupassanti katassa vā patīcayan<sup>2</sup> ti. Iti kho te Nandīya devatā ārabhha ajjhataṃ sati upatthapetabbā.

Imehi kho Nandīya ekādasahi dhammehi samannāgato ariyasāvako pajahat<sup>3</sup> eva pāpake akusale dhamme na upādiyati. Seyyathā pi Nandīya kumbho nikkujjo<sup>4</sup> 'va<sup>5</sup> tam<sup>6</sup> eva<sup>7</sup> udakam<sup>8</sup> no vantaṃ paccāvamati<sup>9</sup>, seyyathā pi vā<sup>10</sup> pana<sup>11</sup> Nandīya sukkhe<sup>12</sup> tīṇadāye<sup>13</sup> aggi mutto<sup>14</sup> ḍaḥaṃ yeva gacchati, no daḍḍham<sup>15</sup> paccudāvattati<sup>16</sup>, evam eva kho Nandīya imehi ekādasahi dhammehi samannāgato ariyasāvako pajahat<sup>3</sup> eva pāpake akusale dhamme na upādiyati ti.

## XV.

1. Atha kho āyasmā Subhūti saddhena bhikkhunā sadhiṃ yena Bhagavā ten<sup>1</sup> upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Subhūtiṃ Bhagavā etad avoca 'ko nāmāyaṃ<sup>2</sup> Subhūti bhikkhū<sup>3</sup> ti? 'Saddho nāmāyaṃ bhante bhikkhu saddhassa<sup>4</sup> upāsakassa putto<sup>5</sup> saddhā agārasmā anagāriyaṃ pabbajito<sup>6</sup> ti. 'Kacci<sup>7</sup> panāyaṃ Subhūti saddho bhikkhu saddhassa<sup>8</sup> upāsakassa putto<sup>9</sup> saddhā agārasmā anagāriyaṃ pabbajito sandissati saddhāpadānesu<sup>10</sup> ti. 'Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ<sup>11</sup> Bhagavā saddhassa saddhāpadānāni bhāseyya; idānāhaṃ jānissāmi: yadi vā<sup>12</sup> ayaṃ<sup>13</sup> bhikkhu sandissati saddhāpadānesu yadi vā no<sup>14</sup> ti. 'Tena hi Subhūti suṇāhi<sup>15</sup> sādhuḥkaṃ manasikarohi, bhāsiṃsāmi<sup>16</sup> ti. 'Evam bhante' ti kho āyasmā Subhūti Bhagavato paccassosi. Bhagavā etad avoca: —

<sup>1</sup> omitted by T.    <sup>2</sup> omitted by S.

<sup>3</sup> M. Ph. mato 'va; omitted by S.    <sup>4</sup> S. paccāmasati.

<sup>5</sup> omitted by M. Ph. S.    <sup>6</sup> omitted by T. M., S.

<sup>7</sup> S. tīṇā.    <sup>8</sup> Ph. phuttho.

<sup>9</sup> T. daḍḍha; M., adds vā.    <sup>10</sup> T. vāccudāvatti.

<sup>11</sup> S. nāma ayaṃ; M. T. M., nāmo ayaṃ.

<sup>12</sup> M. Ph. Sudattassa.    <sup>13</sup> M., vutto.

<sup>14</sup> T. kacca; M., kaccam; then both pāṇ°

<sup>15</sup> M. Ph. kimpdisaṃ.    <sup>16</sup> M. Ph. suṇohi.

2. Idha Subhūti bhikkhu sīlavā hoti, pātimokkhasamvara-samvuto viharati ācāragocarasaṃpanno, anumattesu<sup>1</sup> vājjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yam pi Subhūti bhikkhu sīlavā hoti . . . pe<sup>2</sup> . . . samādāya sikkhati sikkhāpadesu: idam<sup>3</sup> pi<sup>3</sup> Subhūti saddhassa saddhāpadānaṃ hoti.

3. Puna ca paraṃ Subhūti bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanam kevala-paripuṇṇam parisuddham brahmacariyam abhivadanti, tathārūpassa<sup>4</sup> dhammā bahussutā honti dhatā<sup>5</sup> vacasā paricitaṃ manasānupekkhitā dīṭṭhiyā suppaṭividdhā. Yam pi Subhūti bhikkhu bahussuto hoti . . . pe<sup>6</sup> . . . dīṭṭhiyā suppaṭividdhā: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

4. Puna ca paraṃ Subhūti bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi Subhūti bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: idam pi Saddhassa saddhāpadānaṃ hoti.

5. Puna ca paraṃ Subhūti bhikkhu suvaco<sup>7</sup> hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Yam pi Subhūti<sup>8</sup> bhikkhu suvaco<sup>7</sup> hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

6. Puna ca paraṃ Subhūti bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacānaṃ kimkaraṇiyyāni, tattha dakkho hoti analaso tatrūpāyā<sup>9</sup> vimaṃsāya samannāgato alaṃ kātum alaṃ samvidhātum. Yam pi Subhūti bhikkhu yāni tāni sabrahmacārīnaṃ . . . pe<sup>10</sup> . . . alaṃ kātum alaṃ samvidhātum: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

<sup>1</sup> S. apu<sup>o</sup>    <sup>2</sup> omitted by M. Ph.

<sup>3</sup> omitted by T. M<sub>7</sub>.    <sup>4</sup> S. rūpāssa.    <sup>5</sup> M. Ph. dhātā.

<sup>6</sup> M. pa; omitted by Ph.; T. M<sub>7</sub> put pe after bhikkhu, then they only have bahu<sup>o</sup> hoti.

<sup>7</sup> M. Ph. subbaco.

<sup>8</sup> T. M<sub>7</sub> continue: Saddhassa saddhā<sup>o</sup>

<sup>9</sup> T. °ppādāya; S. °pādāya.    <sup>10</sup> Ph. pa; M. T. M<sub>7</sub> in full.

7. Puna ca param Subhūti bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmujo<sup>1</sup>. Yam pi Subhūti bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmujo<sup>2</sup>: idam pi Subhūti saddhassa saddhāpadānam hoti.

8. Puna ca param Subhūti bhikkhu āradhaviyāro viharati akusalānam dhammānam pahānāya kusalānam dhammānam upasampadāya thānavā dalhaparakkamo anikkhit-tadhuro kusalesu dhammesu. Yam pi Subhūti bhikkhu āradhaviyāro viharati . . . pe<sup>2</sup> . . . kusalesu dhammesu: idam pi Subhūti saddhassa saddhāpadānam hoti.

9. Puna ca param Subhūti bhikkhu catunnam jhānānam ābhicetasikānam<sup>3</sup> ditthadhammasukhavihārānam nikāmalābhi hoti akicchalābhi akasiralābhi. Yam pi Subhūti bhikkhu catunnam jhānānam ābhicetasikānam<sup>3</sup> ditthadhammasukhavihārānam nikāmalābhi hoti akicchalābhi akasiralābhi: idam pi Subhūti saddhassa saddhāpadānam hoti.

10. Puna ca param<sup>4</sup> Subhūti bhikkhu anekavihitam pubbenivāsam anussarati, seyyathidaṃ 'ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa<sup>5</sup> pi jātiyo viṣam pi jātiyo timsam pi jātiyo cattārisam<sup>6</sup> pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsim<sup>7</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhapaṭisaṃvedi evaṃyupariyanto, so tato cuto amutra udapādim<sup>8</sup>, tatrāpāsim<sup>7</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhapaṭisaṃvedi evaṃyupariyanto, so tato cuto idhupapanno<sup>7</sup> ti iti sākāram sa-uddesaṃ anekavihitam pubbenivāsam anussarati. Yam pi Subhūti

<sup>1</sup> M<sub>7</sub> °pāmojjo.

<sup>2</sup> Ph. pa; M. T. M<sub>7</sub> in full; Ph. omits viharati, S. kusalesu dhammesu.

<sup>3</sup> M. S. ābhi<sup>o</sup>

<sup>4</sup> T. M<sub>7</sub> continue: [vi]sam vā sattha (sic) vā kamati as in No. XVI, 2; all the rest of our Sutta is wanting.

<sup>5</sup> M. Ph. dasam. <sup>6</sup> S. °ḷisam. <sup>7</sup> M. °si. <sup>8</sup> M. °di.

bhikkhu anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>1</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

11. Puna ca paraṃ Subhūti bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena<sup>2</sup> satte passati cavaṃāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata bhonto sattā kāyaduḥkaritena samannāgatā vaciduḥkaritena samannāgatā manoduḥkaritena samannāgatā ariyānaṃ upavādaḥ micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacisucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaḥ sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ parammaraṇā sugatiṃ saggaṃ lokaṃ upapannā' ti iti dibbena cakkhunā visuddhena atikkantamānusakena<sup>2</sup> satte passati cavaṃāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Yam pi Subhūti bhikkhu dibbena cakkhunā visuddhena . . . pe<sup>3</sup> . . . yathākammūpage satte pajānāti: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

12. Puna ca paraṃ Subhūti bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Yam pi Subhūti bhikkhu āsavānaṃ khayā . . . pe<sup>1</sup> . . . sacchikatvā upasampajja viharati: idam pi Subhūti saddhassa saddhāpadānaṃ hoti ti.

13. Evaṃ vutte āyasmā Subhūti Bhagavantaṃ etad avoca: — 'Yan' imāni bhante Bhagavatā saddhassa saddhāpadānāni bhāsītāni, samvijjanti tāni imassa bhikkhuno, ayaṃ ca bhikkhu etesu sandissati. Ayaṃ bhante bhikkhu silavā hoti, pātimokkhasamvarasamvuto viharati ācāragocarasampanno, anumattesu<sup>4</sup> vajjesu bhayadassāvī samādāya

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. 'mānussakena always.

<sup>3</sup> M. pa; omitted by Ph.      <sup>4</sup> S. anu<sup>o</sup>



sikkhati sikkhāpadesu. Ayaṃ bhante bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sāttham savyañjanam kevalaparipuṇṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpassa<sup>1</sup> dhammā bahussutā honti dhātā<sup>2</sup> vacasā paricitā manasānupekkhitā ditthiya suppaṭividdhā. Ayaṃ bhante bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṇko. Ayaṃ bhante bhikkhu suvaco<sup>3</sup> hoti sovacassakaranehi<sup>4</sup> dhammehi samannāgato khamo padakkhinaggāhi<sup>5</sup> anusāsanī. Ayaṃ bhante bhikkhu yāni tāni sabrahmacārināṃ uccāvacaṇi kīṃkaraṇiyāni, tatttha dakkho hoti analaso tatrupāyāya vīṇamsāya samannāgato alam kātup alam samvidhātup. Ayaṃ bhante bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḍḍo. Ayaṃ bhante bhikkhu āradhaviṇiyo viharati<sup>6</sup> thānavā dāhparakkamo anikkhattadhuro kusalesu dhammesu. Ayaṃ bhante bhikkhu catunnaṃ jhānaṃ abhicetasikānaṃ<sup>7</sup> ditthadhammasukhavihāraṇaṃ nikāmalābhi hoti akicchālābhi akasiralābhi. Ayaṃ bhante bhikkhu anekavihiṭṭam pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>8</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihiṭṭam pubbenivāsaṃ anussarati. Ayaṃ bhante bhikkhu dibbena cakkhunā visuddhena atikkantamānusa-kena . . . pe<sup>9</sup> . . . yathākammūpage satte pajānāti. Ayaṃ bhante bhikkhu āsavānaṃ khayā . . . pe<sup>10</sup> . . . sacchikatvā upasampajja viharati. Yān'imāni bhante Bhagavatā saddhassa saddhāpadānāni bhāsītāni, samvijjanti tāni imassa bhikkhuno, ayaṃ ca bhikkhu etesu sandissati<sup>11</sup> ti.

14. Sādhu sādhu Subhūti; tena hi tvam Subhūti iminā saddhena bhikkhunā saddhim vihareyyāsi<sup>12</sup>, yadā ca tvam Subhūti ākaṃkheyyāsi Tathāgataṃ dassanāya iminā ca saddhena bhikkhunā saddhim upasaṅkameyyāsi Tathāgataṃ dassanāya ti.

<sup>1</sup> S. °rūpāssa.    <sup>2</sup> M. Ph. dhātā.    <sup>3</sup> M. Ph. subbaco.

<sup>4</sup> M. pa ṇ anusāsanī.    <sup>5</sup> Ph. adds pa.

<sup>6</sup> M. S. abhi<sup>10</sup>    <sup>7</sup> M. Ph. pa.    <sup>8</sup> M. pa; omitted by Ph.

<sup>9</sup> M. la; Ph. pa.    <sup>10</sup> M. °yyāhi.

## XVI.

1. Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisamsā paṭikaṅkhā. Katame ekādasā?

2. Sūkhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vū visaṃ vā satthaṃ vā kamati, tuvaṭaṃ<sup>1</sup> cittaṃ samādhīyati, mukhavaṇṇo vippasīdati, asammūlho kālaṃ karoti, uttarim<sup>2</sup> appaṭivijjhanto brahmalokūpago hoti.

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisamsā paṭikaṅkhā ti.

## XVII.

1. Ekam samayaṃ āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake<sup>3</sup>. Tena kho pana samayena Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtaṃ anupatto hoti kenaci-deva karaṇīyena. Atha kho Dasamo gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo yena aññataro bhikkhu ten' upasaṅkami, upasaṅkamitvā taṃ bhikkhuṃ etad avoca 'kaham<sup>4</sup> nu kho bhante āyasmā Ānando etarahi viharati, dassana-kāmā hi mayaṃ bhante āyasmantaṃ Ānandaṃ<sup>5</sup> ti? 'Eso gahapati āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake' ti.

2. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte taṃ<sup>5</sup> karaṇīyaṃ<sup>6</sup> tiretvā yena Vesālibeluvagāmake yena āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Dasamo gahapati Aṭṭhakanāgaro

<sup>1</sup> M. Ph. S. tuvaṭṭam. <sup>2</sup> M. Ph. °ri.

<sup>3</sup> M. Ph. S. Veḷuva° throughout. <sup>4</sup> T. M, kin.

<sup>5</sup> T. yaṃ. <sup>6</sup> T. adds taṃ.

āyasmantaṃ Ānandaṃ etad avoca 'atthi nu kho bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunāti' ti? 'Atthi gahapati tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunāti' ti. 'Katamo ca' pana bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunāti' ti?

3. Idha gahapati bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam<sup>2</sup> jhānam<sup>2</sup> upasampajja viharati. So iti paṭisañcikkhati 'idaṃ pi<sup>3</sup> kho paṭhamam jhānam abhisamkhatam abhisañcetayitaṃ<sup>4</sup>, yaṃ kho pana kiñci abhisamkhatam abhisañcetayitaṃ<sup>4</sup>, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha tthito āsavānaṃ khayam pāpunāti; no ce āsavānaṃ khayam pāpunāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayaṃ opapātiko hoti tattha<sup>5</sup> parinibbāyi anāvattidhammo tasmā lokā. Ayaṃ pi<sup>3</sup> kho gahapati tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunāti.

<sup>1</sup> omitted by M. Ph. S.

<sup>2</sup> T. M., 'majjh' and so in every similar case.

<sup>3</sup> omitted by S.    <sup>4</sup> T. M., 'kam.    <sup>5</sup> T. M., tatra.

4. Puna ca param gahapati bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ dutiyaṃ jhānaṃ<sup>1</sup> . . . pe<sup>2</sup> . . . tatiyaṃ jhānaṃ<sup>3</sup> . . .<sup>3</sup> catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati 'idaṃ pi<sup>4</sup> kho catutthaṃ jhānaṃ abhisamkhatam abhisañceta-yitaṃ<sup>5</sup>, yaṃ kho pana kiñci abhisamkhatam<sup>4</sup> abhisañceta-yitaṃ<sup>5</sup>, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha tṛṭho āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyi anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo samma-dakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anutta-ram yogakkhemam anupāpuṇāti.

5. Puna ca param gahapati bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ<sup>6</sup>. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya<sup>7</sup> sabbāvantam lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So iti paṭisañcikkhati 'ayam pi kho mettācetovimutti abhisamkhatā abhisañceta-yitā<sup>8</sup>, yaṃ kho pana kiñci abhisamkhatam abhisañceta-yitaṃ<sup>5</sup>, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha tṛṭho āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyi anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā

<sup>1</sup> T. M, *add* upasampajja viharati.

<sup>2</sup> M. pa; *omitted by* Ph. S. <sup>3</sup> M. pa.

<sup>4</sup> *omitted by* T. M., <sup>5</sup> T. °kam. <sup>6</sup> T. °tthim.

<sup>7</sup> T. sabbattatāya; M, sabbattāya; S. sabbatattāya.

<sup>8</sup> T. M, °kā.

passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunaṃti.

6. Puna ca paraṃ gahapati bhikkhu karuṇāsahagatena cetasā . . . pe<sup>2</sup> . . . muditāsahagatena cetasā . . . upekhāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ<sup>3</sup>. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya<sup>4</sup> sabbāvaṇṇaṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So iti paṭisañcikkhati 'ayam pi kho upekhācetovimutti abhisamkhatā abhisañcetayitā<sup>5</sup>, yaṃ kho pana kiñci abhisamkhatam abhisañcetayitaṃ<sup>6</sup>, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha t̥hito āsavānaṃ khayam pāpunaṃti; no ce āsavānaṃ khayam pāpunaṃti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayaṃ opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhīṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunaṃti.

7. Puna ca paraṃ gahapati bhikkhu sabbaso rūpasaññānaṃ samatikkamā<sup>7</sup> paṭighasaññānaṃ atthaṅgamā<sup>8</sup> nānattasaññānaṃ amanasikārā 'ananto ākāso' ti ākāśaññācāyatanam upasampajja viharati. So iti paṭisañcikkhati 'ayam pi kho ākāśaññācāyatanasamāpatti abhisamkhatā abhisañcetayitā<sup>5</sup>, yaṃ kho pana kiñci abhisamkhatam abhisañcetayitaṃ tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha t̥hito āsavānaṃ khayam pāpunaṃti; no ce

<sup>1</sup> M. pa || ananuppattaṃ. <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> T. t̥thim. <sup>4</sup> T. M., S. sabbattatāya.

<sup>5</sup> T. M., 'kā. <sup>6</sup> T. 'kam.

<sup>7</sup> T. 'kkamma; M., 'katam. <sup>8</sup> T. M., atthagō

āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttamā vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti, ananuppattamā vā anuttaramā yogakkhemamā anupāpuṇāti.

8. Puna ca paramā gahapati bhikkhu sabbaso ākāsaññācāyatanam samatikkamma 'anantaṃ viññāpan' ti viññāññācāyatanam upasampajja viharati . . . sabbaso viññāññācāyatanam samatikkamma 'natthi kiñci' ti ākiñcaññāyatanam upasampajja viharati. So iti paṭisañcikkhati 'ayam pi kho ākiñcaññāyatanaśamāpatti abhisamkhatā abhisāñcetaṇitā, yaṃ kho pana kiñci abhisamkhatam abhisāñcetaṇitam, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha ṭhito āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā<sup>2</sup>. Ayam pi<sup>3</sup> kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttamā vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti ananuppattamā vā anuttaramā yogakkhemamā anupāpuṇāti ti.

9. Evaṃ vutte Dasamo gahapati Aṭṭhakanāgaro āyamañtamā Anantaṃ etad avoca: —

Seyyathā pi bhante Ānanda puriso ekaṃ nidhimukham<sup>4</sup> gavesanto saki-d-eva ekādasā nidhimukhāni<sup>4</sup> adhigaccheyya, evam eva kho ahaṃ bhante ekaṃ amatadvāraṃ gavesanto saki-d-eva ekādasannaṃ amatadvāraṇaṃ alattaṃ sevanā<sup>5</sup>. Seyyathā pi bhante purisassa agāraṃ ekādasadvāraṃ

<sup>1</sup> M. pa || ananuppattam.

<sup>2</sup> M. Ph. add ti.

<sup>3</sup> omitted by M. T. M.

<sup>4</sup> T. M., niya<sup>o</sup>

<sup>5</sup> T. M., S. savaṇāya.

so tasmim agāre āditte ekamekena dvārena sakkuneyya attānaṃ sotthim<sup>1</sup> kātum, evaṃ eva kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ ekamekena amata-dvārena sakkunissāmi attānaṃ sotthim<sup>1</sup> kātum. Ime hi nāma bhante aññatitthiyā ācariyassa ācariyadhaṇaṃ<sup>2</sup> pariyesissanti, kiṃ panāhaṃ āyasmato Ānandassa pūjaṃ na<sup>3</sup> karissāmi ti?

10. Atha kho Dasamo gahapati Aṭṭhakanāgaro Vesālīkaṇ ca Pāṭaliputtakaṇ ca bhikkhusaṅghaṃ sannipātāpetvā<sup>4</sup> paṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi ekamekaṇ ca bhikkhuṃ paccakadussayugena acchādesi āyasmantaṇ ca Ānandaṃ ticivarena<sup>5</sup> āyasmato ca Ānandassa pañcasataṃ vihāraṃ kārāpesi ti.

## XVIII.

1. Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum<sup>6</sup>. Katamehi ekādasahi?

2. Idha bhikkhave gopālako na rūpaññū<sup>7</sup> hoti, na lakkaṇakusalo hoti, na āsāṭikaṃ sāteta<sup>8</sup> hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti<sup>9</sup>, na pitaṃ jānāti, na vithim jānāti, na gocarakusalo hoti, anavaśesadohi<sup>10</sup> hoti, ye te usabhā gopitaro goparināyaka<sup>11</sup>, te na atirekapūjāya pūjeta hoti.

Ime hi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum.

3. Evaṃ eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhim<sup>12</sup> virūḷhim vepullaṃ āpajjitum. Katamehi ekādasahi?

<sup>1</sup> T. M, sotthi. <sup>2</sup> M. Ph. dhaṇaṃ.

<sup>3</sup> omitted by Ph. T. S. <sup>4</sup> T. M, sannipāpetvā.

<sup>5</sup> T. M, civarena.

<sup>6</sup> T. M, kattum; Ph. phātinko; M. phātinko throughout.

<sup>7</sup> T. oñño; M, ñā. <sup>8</sup> M. Ph. hāretā throughout.

<sup>9</sup> T. M, pajāo <sup>10</sup> T. anavaśeso

<sup>11</sup> M. Ph. nāyaka throughout.

<sup>12</sup> M. Ph. buo; S. vuddhim throughout.

4. Idha bhikkhave bhikkhu na rūpaññū<sup>\*</sup> hoti, na lakkhaṇakusalo hoti, na āsāṭikam sāteta hoti, na vaṇam paṭicchādetā hoti, na dhūmam kattā hoti, na tittam jānāti, na pītam jānāti, na vithim jānāti, na gocarakusalo hoti, anavasesadolhī hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjeta hoti. Kathaṇ ca bhikkhave bhikkhu na rūpaññū hoti?

5. Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ<sup>2</sup> 'cattāri ca mahābhūtāni catunnaṃ ca mahābhūtānam upādāya rūpaṃ' ti yathābhūtam na ppajānāti.

Evam kho bhikkhave bhikkhu na rūpaññū hoti. Kathaṇ ca bhikkhave bhikkhu na lakkhaṇakusalo hoti?

6. Idha bhikkhave bhikkhu 'kammalakkhaṇo<sup>3</sup> bālo<sup>3</sup>, kammalakkhaṇo paṇḍito' ti yathābhūtam na ppajānāti.

Evam kho bhikkhave bhikkhu na lakkhaṇakusalo hoti. Kathaṇ ca bhikkhave bhikkhu na āsāṭikam sāteta hoti?

7. Idha bhikkhave bhikkhu uppannam kāmavitakkam adhiṇvāseti na ppajahati na vinodeti na vyantīkaroti<sup>4</sup> na anabhāvaṃ gameti, uppannam vyāpādativakkam . . . uppannam vihiṃsāvitakkam . . . uppannuppanne pāpake akusale dhamme adhiṇvāseti na ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti.

Evam kho bhikkhave bhikkhu na āsāṭikam sāteta hoti. Kathaṇ ca bhikkhave bhikkhu na vaṇam paṭicchādetā hoti?

8. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ<sup>5</sup>, tassa<sup>6</sup> saṃvarāya na<sup>7</sup> ppātipajjati<sup>7</sup>, na rakkhati cakkhundriyaṃ, cakkhundriye na<sup>8</sup> saṃvaraṃ āpajjati<sup>9</sup>, sotena saddam sutvā . . . ghānena

<sup>1</sup> T. °ño.    <sup>2</sup> T. M., *add* sabbam rūpaṃ.

<sup>3</sup> *omitted by T.*    <sup>4</sup> M. Ph. byantim k° *throughout*.

<sup>5</sup> M. anvassa°; Ph. anvāsa° *throughout*.    <sup>6</sup> T. *adds* na.

<sup>7</sup> T. M., āpajjati.    <sup>8</sup> *omitted by M. Ph. M.*

<sup>9</sup> M. Ph. nāpajjati.



gandham ghāyitvā . . . jivhāya rasam sāyitvā . . . kāyena phoṭṭhabbam phusitvā . . . manasā dhammam viññāya nimittaggāhī hoti anuvyaññanaggāhī yatvādhikarānam enaṃ manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaवेय्युप, tassa saṃvarāya na ppaṭipajjati, na rakkhati manindriyam, manindriye na<sup>1</sup> saṃvaram āpajjati<sup>2</sup>.

Evam kho bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti. Kathaṃ ca bhikkhave bhikkhu na dhūmaṃ kattā hoti?

9. Idha bhikkhave bhikkhu na<sup>3</sup> yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā<sup>4</sup> hoti<sup>5</sup>.

Evam kho bhikkhave bhikkhu na<sup>6</sup> dhūmaṃ kattā hoti. Kathaṃ ca bhikkhave bhikkhu na tithaṃ jānāti?

10. Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamaṃ dhammadharā vinayadharā mātikādhara, te kālena kālam upasaṅkamitvā na<sup>7</sup> paripucchati na<sup>8</sup> paripaṇhāti 'idaṃ<sup>9</sup> bhante kathaṃ<sup>10</sup>, inassa ko attho<sup>11</sup> ti? Tassa te āyasmanto avivaṭaṇṇā c'eva na vivaranti, anuttānīkataṇṇā<sup>12</sup> ca na uttānīkaronti<sup>13</sup>, anekavihitesu ca<sup>14</sup> kaṅkhaṭṭhānīyesu<sup>15</sup> dhammesu kaṅkhaṃ na ppaṭivinodenti.

Evam kho bhikkhave bhikkhu na tithaṃ jānāti. Kathaṃ ca bhikkhave bhikkhu na pītaṃ jānāti?

11. Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiyamāṇe na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitāṃ pāmujaṃ.

Evam kho bhikkhave bhikkhu na pītaṃ jānāti. Kathaṃ ca bhikkhave bhikkhu na vithiṃ jānāti?

12. Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ na ppajānāti.

Evam kho bhikkhave bhikkhu na vithiṃ jānāti. Kathaṃ ca bhikkhave bhikkhu na gocarakusalo hoti?

<sup>1</sup> omitted by M. Ph. M.<sub>7</sub>. <sup>2</sup> M. Ph. nāpajjati.

<sup>3</sup> omitted by S. <sup>4</sup> T. M<sub>7</sub> sato sotā hoti; M. Ph. deseti.

<sup>5</sup> omitted by T. M.<sub>7</sub>. <sup>6</sup> T. idha.

<sup>7</sup> T. katha. <sup>8</sup> T. uttānī.

<sup>9</sup> M. Ph. uttānī k<sup>o</sup>. <sup>10</sup> omitted by T. S.

<sup>11</sup> Ph. kaṅkhaṭṭhā; S. kaṅkhaṭṭhā; T. kaṅkhaṭṭhānīyesu.

13. Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathā-bhūtaṃ na ppajānāti.

Evam kho bhikkhave bhikkhu na gocarakusalo hoti. Kathaṃ ca bhikkhave bhikkhu anavasesadohi hoti?

14. Idha bhikkhave bhikkhu saddhā gahapatikā<sup>1</sup> abhihaṭṭhum pavārenti cīvarapīṇḍapātasenāsanagilānapaccaya-bhesajjaparikkhārena, tatra<sup>2</sup> bhikkhu mattaṃ na jānāti paṭiggahaṇāya.

Evam kho bhikkhave bhikkhu anavasesadohi hoti. Kathaṃ ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cīrapabbajitā saṅghapitaro saṅghaparināyaka, te na atirekapūjāya pūjetā hoti?

15. Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cīrapabbajitā saṅghapitaro saṅghaparināyaka, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi<sup>3</sup> c'eva raho ca, na mettaṃ vacīkammaṃ . . . na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi c'eva raho ca.

Evam kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cīrapabbajitā saṅghapitaro saṅghaparināyaka, te na atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjitum.

16. Ekādasahi bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikātum. Katamehi ekādasahi?

17. Idha bhikkhave gopālako rūpaññū hoti, lakkaṇakusalo hoti, āsātikam sāteta hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vithiṃ jānāti, gocarakusalo hoti, sāvasesadohi hoti, ye te usabhā gopitaro goparināyaka, te atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikātum.

18. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjitum. Katamehi ekādasahi?

<sup>1</sup> T. M., gahapati.    <sup>2</sup> all MSS. insert bhikkhave.

<sup>3</sup> M. āvi throughout.

19. Idha bhikkhave bhikkhu rūpaññū hoti, lakkhanakusalo hoti, āsāṭikam sāteta hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittṭhaṃ jānāti, pītaṃ jānāti, vitthiṃ jānāti, gocarakusalo hoti, sāvasasadohi hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyaka, te atirekapūjāya pūjeta hoti. Kathaṃ ca bhikkhave bhikkhu rūpaññū hoti?

20. Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ<sup>1</sup> 'cattāri ca mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpan' ti yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu rūpaññū hoti. Kathaṃ ca bhikkhave bhikkhu lakkhanakusalo hoti?

21. Idha bhikkhave bhikkhu 'kammalakkhaṇa'<sup>2</sup> bālo, kammalakkhaṇa<sup>3</sup> paṇḍito' ti yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu lakkhanakusalo hoti. Kathaṃ ca bhikkhave bhikkhu āsāṭikam sāteta hoti?

22. Idha bhikkhave bhikkhu uppannaṃ kāmavitaṅkkaṃ nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, uppannaṃ vyāpādavitaṅkkaṃ . . . uppannaṃ vihiṃsā-vitaṅkkaṃ . . .<sup>4</sup> uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti.

Evam kho bhikkhave bhikkhu āsāṭikam sāteta hoti. Kathaṃ ca bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti?

23. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyup, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati, soteṇa saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā . . . jīvāya rasaṃ sayitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī yatvādhikaraṇaṃ enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyup, tassa

<sup>1</sup> T. M., *add* sabbataṃ rūpaṃ.

<sup>2</sup> T. M., *add* vā.

<sup>3</sup> T. *adds* vā.

<sup>4</sup> T. M., *pe*.

samvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye samvaram āpajjati.

Evam kho bhikkhave bhikkhu vaṇaṃ paṭicchadetaṃ hoti. Kathaṃ ca bhikkhave bhikkhu dhūmaṃ kattaṃ hoti?

24. Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyat-taṃ<sup>1</sup> dhammaṃ vitthārena paresaṃ desitā<sup>2</sup> hoti.

Evam kho bhikkhave bhikkhu dhūmaṃ kattaṃ hoti. Kathaṃ ca bhikkhave bhikkhu titthaṃ jānāti?

25. Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamaṃ dhammadharā vinayadharā mātikādharaṃ, te kālena kālaṃ upasaṅkamitvā paripucchati 'idaṃ bhante kathaṃ, imassa ko attho' ti? Tassa te āyasmanto avivaṭṭhaṃ c'eva vivaranti, anuttānikataṃ ca uttānikaronti<sup>3</sup>, anekavihitesu ca<sup>4</sup> kaṅkhābhūnīyesu dhammesu kaṅkhaṃ<sup>5</sup> paṭivinodenti.

Evam kho bhikkhave bhikkhu titthaṃ jānāti. Kathaṃ ca bhikkhave bhikkhu pītaṃ jānāti.

26. Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhamma-vedaṃ, labhati dhammūpasamhitāṃ pāmujjāṃ.

Evam kho bhikkhave bhikkhu pītaṃ jānāti. Kathaṃ ca bhikkhave bhikkhu vithiṃ jānāti?

27. Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu vithiṃ pajānāti. Kathaṃ ca bhikkhave bhikkhu gocarakusalo hoti?

28. Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu gocarakusalo hoti. Kathaṃ ca bhikkhave bhikkhu sāvasesadohi hoti?

29. Idha bhikkhave bhikkhu saddhā gahapatikā abhihaṭṭhūṃ pavārenti cīvarapaṇḍapūtasenāsanaḡilānapaccaya-bhesajjaparikkhārena, tatra<sup>6</sup> bhikkhu mattaṃ jānāti paṭiggaḡaṇāya.

<sup>1</sup> T. °yantam.

<sup>2</sup> S. desetā; T. M., desatā.

<sup>3</sup> M. uttāniṃ ko

<sup>4</sup> omitted by S.

<sup>5</sup> S. adds vinodenti.

<sup>6</sup> M. inserts bhikkhave.

Evam kho bhikkhave bhikkhu sāveśsadohi hoti. Kathañ ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te atirekapūjāya pūjetā hoti?

30. Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, tesu mettāṃ kāyakammaṃ paccupaṭṭhāpeti āvi c'eva raho ca, mettāṃ vacikammaṃ . . .<sup>1</sup> mettāṃ manokammaṃ paccupaṭṭhāpeti āvi c'eva raho ca.

Evam kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā te atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ<sup>2</sup> virūḥhiṃ vepullaṃ āpajjitun ti.

### XIX<sup>3</sup>.

1. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivūdetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejo-saññi assa, na vāyasmim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatana-saññi assa, na viññāṇaṇcāyatane viññāṇaṇcāyatana-saññi assa<sup>4</sup>, na ākiñcaññāyatane ākiñcaññāyatana-saññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatana-saññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>5</sup> p'idaṃ<sup>5</sup> diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anu-vicaritam manasā, tatrāpi<sup>6</sup> na saññi assa, saññi ca pana assā' ti? 'Siyā bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa . . .

<sup>1</sup> T. M<sub>7</sub> pe. <sup>2</sup> M. here vu° <sup>3</sup> M<sub>6</sub> here sets in again.

<sup>4</sup> T. M<sub>7</sub> continue: yam p'idaṃ and so on.

<sup>5</sup> Ph. S. yam idaṃ.

<sup>6</sup> Ph. T. M<sub>6</sub> M<sub>7</sub> tatra pi.

pe<sup>1</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritāmanasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti. 'Yathākatham<sup>4</sup> pana bhante siyā bhikkhuno yathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa . . . pe<sup>5</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritāmanasā, tatrāpi na saññi assa, saññi ca pana assā' ti?

2. Idha bhikkhave bhikkhu evaṃsaññi hoti 'etaṃ santam, etaṃ paṇitam, yad idam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taphakkhaya virāgo nirodho nibbāna' ti. Evaṃ kho bhikkhave siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānācāyatane ākāśānācāyatanaññi assa, na viññānācāyatane viññānācāyatanaññi assa, na ākiñcaññāyatane ākiñcaññāyatanaññi assa, na nevasaññānācāyatane nevasaññānācāyatanaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritāmanasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti.

## XX.

1. Tatra<sup>6</sup> kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante<sup>7</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca 'siyā nu kho bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavi-

<sup>1</sup> M. Ph. pa.      <sup>2</sup> Ph. S. yam idam.

<sup>3</sup> Ph. T. M<sub>6</sub> M<sub>7</sub> tatra pi.

<sup>4</sup> T. M<sub>6</sub> M<sub>7</sub> omit this question.

<sup>5</sup> M. la; omitted by Ph.

<sup>6</sup> M<sub>6</sub> only has siyā bh<sup>o</sup> bhikkhuno tathā<sup>o</sup> samādhi<sup>o</sup>, then kasaññi assa, yam p'idam diṭṭham sutam viññātam pattam pari<sup>o</sup> anuvi<sup>o</sup> manasā, tatra pi na saññi assa, saññi ca pana assā ti, omitting also Nos. XXI, XXII.

<sup>7</sup> M. Ph. bhaddante.

saññi assa, na āpasmiṃ āposaññi assa, na<sup>1</sup> tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññāpañcāyatane viññāpañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti? 'Bhagavammūlakā no bhante dhammā bhagavannettikā bhagavappaṭisaraṇā, sādhu vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitaṃ aṭṭho, Bhagavato sutvā bhikkhū dhāressanti' ti. 'Tena hi bhikkhave suṇātha sādhu kaṃ manasikarotha, bhāsissāmi' ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: —

2. Siyā bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa . . . pe<sup>4</sup> . . . yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā ti.

'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa . . . pe<sup>5</sup> . . . yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pariyesitaṃ anuvicariṭaṃ manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti?

3. Idha bhikkhave bhikkhu evaṃsaññi hoti 'etaṃ santaṃ, etaṃ paṇitaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ' ti. Evaṃ kho bhikkhave siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na<sup>6</sup> āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññāpañcāyatane viññāpañcāyata-

<sup>1</sup> M. pa || na ākiñcaññāyatane.

<sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> Ph. T. M., tatra pi.

<sup>4</sup> M. Ph. pa.

<sup>5</sup> M. Ph. pa; omitted by T. M., <sup>6</sup> M. pa || yam p'idaṃ.

nasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṇṇi  
 assa, na nevasaññānāśaṇṇāyatane nevasaññānāśaṇṇāyatana-  
 saṇṇi assa, na idhaloke idhalokasaṇṇi assa, na paraloke  
 paralokasaṇṇi assa, yam<sup>1</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ muttaṃ  
 viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā, tatrā-  
 pi<sup>3</sup> na saṇṇi assa, saṇṇi ca pana assā ti.

## XXI.

1. Atha kho sambahulā bhikkhū yenāyasmā Sāriputto  
 ten' upasaṅkamimso, upasaṅkamitvā āyasmatā Sāriputtena  
 saddhimaṃ sammodimso; sammodaniyaṃ kathaṃ sūraṇiyaṃ  
 vitisāretvā ekamantaṃ nisidimso. Ekamantaṃ nisinnā kho  
 te bhikkhū āyasmantaṃ Sāriputtaṃ etad avocum 'siyā nu  
 kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭi-  
 lābho, yathā neva paṭhaviyaṃ paṭhavisaṇṇi assa, na<sup>4</sup>  
 āpasnimaṃ āposaññi assa, na tejasmimaṃ tejosaṇṇi assa, na  
 vāyasmimaṃ vāyosaṇṇi assa, na ākāśaññācāyatane ākāśaññā-  
 cāvatanaśaṇṇi assa, na viññāṇañcāyatane viññāṇañcāyata-  
 naśaṇṇi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṇṇi  
 assa, na nevasaññānāśaṇṇāyatane nevasaññānāśaṇṇāyatana-  
 saṇṇi assa, na idhaloke idhalokasaṇṇi assa, na paraloke  
 paralokasaṇṇi assa, yam<sup>1</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ muttaṃ  
 viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā, tatrā-  
 pi<sup>4</sup> na saṇṇi assa, saṇṇi ca pana assā' ti? 'Siyā āvuso  
 bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭha-  
 viyaṃ paṭhavisaṇṇi assa . . . pe<sup>5</sup> . . . yam<sup>1</sup> p'idaṃ<sup>2</sup>  
 diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesitaṃ anu-  
 vicariṭaṃ manasā, tatrāpi<sup>4</sup> na saṇṇi assa, saṇṇi ca pana  
 assā' ti. 'Yathākathaṃ panāvuso Sāriputta siyā bhikkhuno  
 tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭha-  
 visaṇṇi assa . . . pe<sup>5</sup> . . . yam<sup>1</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ  
 muttaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā,  
 tatrāpi<sup>4</sup> na saṇṇi assa, saṇṇi ca pana assā' ti?

<sup>1</sup> Ph. S. yam idaṃ.    <sup>2</sup> Ph. M, tatra pi.

<sup>3</sup> M. Ph. pa | yam p'idaṃ (Ph. yam idaṃ).

<sup>4</sup> Ph. T. M, tatra pi.    <sup>5</sup> M. Ph. pa.



2. Idha āvuso<sup>1</sup> bhikkhu evaṃsaññi hoti 'etaṃ santam, etaṃ paṇittam, yad idaṃ sabbasaṅkhārasamatho sabbūpādhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan'<sup>2</sup> ti. Evaṃ kho āvuso siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇi assa, na<sup>2</sup> āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmīṃ vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanaśaṇṇi assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaśaṇṇi assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇi assa, na nevaśaṇṇānāsaññāyatane nevaśaṇṇānāsaññāyatanaśaṇṇi assa, na idhaloke idhalokasaṇṇi assa, na paraloke paralokasaṇṇi assa, yaṃ<sup>3</sup> p'idaṃ<sup>3</sup> diṭṭhaṃ sutam mutaṃ viññātaṃ pattam pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>4</sup> na saṇṇi assa, saṇṇi ca pana assā ti.

## XXII.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi 'siyā nu kho āvuso bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmīṃ vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanaśaṇṇi assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaśaṇṇi assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇi assa, na nevaśaṇṇānāsaññāyatane nevaśaṇṇānāsaññāyatanaśaṇṇi assa, na idhaloke idhalokasaṇṇi assa, na paraloke paralokasaṇṇi assa, yaṃ<sup>3</sup> p'idaṃ<sup>3</sup> diṭṭhaṃ sutam mutaṃ viññātaṃ pattam pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>4</sup> na saṇṇi assa, saṇṇi ca pana assā' ti?

'Dūrata pi kho mayaṃ āvuso āgaccheyyāma āyasmato Sāriputtassa santike etassa bhāsītassa attham aṇṇātum, sādhu vatāyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsītassa attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressanti' ti. 'Tena h'āvuso<sup>5</sup> supātha sādhukaṃ manasi-

<sup>1</sup> T. M., *continue*: yad idaṃ.<sup>2</sup> M. pa || yaṃ p'idaṃ.<sup>3</sup> Ph. S. yaṃ idaṃ.<sup>4</sup> Ph. T. M., tatra pi.<sup>5</sup> S. *udds* taṃ.

karotha, bhāsiṣṣāmi' ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. 'Siyā āvuso bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviṣaṇṇi assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritāmanasā, tatrāpi<sup>3</sup> na saṇṇi assa, saṇṇi ca pana assā' ti.

'Yathākatham paṇāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviṣaṇṇi assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritāmanasā, tatrāpi<sup>3</sup> na saṇṇi assa, saṇṇi ca pana assā' ti?

3. Idha āvuso bhikkhu evaṃsaṇṇi hoti 'etaṃ santam, etaṃ paṇitam, yad idam sabbasaṅkhārasamatho sabbupādhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evam pi kho āvuso siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviṣaṇṇi assa, na āpasmiṃ āposāṇi assa, na tejasmiṃ tejosāṇi assa, na vāyasmim vāyosaṇṇi assa, na ākāśānañcāyatane ākāśānañcāyatanasaṇṇi assa, na viññānañcāyatane viññānañcāyatanasaṇṇi assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanasaṇṇi assa, na nevasaṇṇānāsāṇṇāyatane nevasaṇṇānāsāṇṇāyatana-saṇṇi assa, na idhaloke idhalokasaṇṇi assa, na paraloke paralokasaṇṇi assa, yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritāmanasā, tatrāpi<sup>3</sup> na saṇṇi assa, saṇṇi ca pana assā' ti.

Anussativaggo<sup>4</sup> duttiyo<sup>5</sup>.

Tatr' uddānam<sup>6</sup>:

Dve<sup>7</sup> Mahānāma<sup>8</sup> Nandiyena<sup>9</sup> Subhūtinā ca<sup>10</sup> mettā Dasamo c'eva<sup>11</sup> gopālo<sup>12</sup> cattāro ca samādhino ti.

<sup>1</sup> M. Ph. pa. <sup>2</sup> Ph. S. yam idam. <sup>3</sup> Ph. T. M<sub>7</sub> tatra pi.

<sup>4</sup> Ph. T. M<sub>6</sub> M<sub>7</sub> Vaggo; S. Dutiyavaggo.

<sup>5</sup> T. M<sub>6</sub> M<sub>7</sub> cuddasamo.

<sup>6</sup> S. tass' uddo; T. M<sub>6</sub> M<sub>7</sub> put tatr' uddo before Vaggo.

<sup>7</sup> M. adds vuttā. <sup>8</sup> M. nāmena; Ph. M<sub>6</sub> M<sub>7</sub> S. add ca.

<sup>9</sup> Ph. ya saddha; M<sub>7</sub> yo tam. <sup>10</sup> omitted by M. Ph. T. M<sub>6</sub> M<sub>7</sub>.

<sup>11</sup> omitted by M. T. M<sub>6</sub> M<sub>7</sub> S. <sup>12</sup> T. M<sub>7</sub> S. loko.

1. Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum. Katamehi ekādasahi?

2. Idha bhikkhave gopālako na rūpaññū<sup>1</sup> hoti, na lakkaṇakusalo hoti, na āsāṭikam sāteta<sup>2</sup> hoti, na vaṇaṃ paṭicchadeta hoti, na dhūmaṃ katta hoti, na tittṭhaṃ jānāti, na pītaṃ jānāti, na vitthiṃ jānāti, na gocarakusalo hoti, anavasesadohi hoti, ye te usabhā gopitaro goparināyaka, te na atirekapūjāya pūjeta hoti.

Ime kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum.

3. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo cakkhusmiṃ aniccānupassī viharitum . . . pe<sup>3</sup> . . . abhabbo cakkhusmiṃ dukkhānupassī viharitum . . . abhabbo cakkhusmiṃ anattānupassī viharitum . . . abhabbo cakkhusmiṃ khayānupassī viharitum . . . abhabbo cakkhusmiṃ vayānupassī viharitum . . . abhabbo cakkhusmiṃ virāgānupassī viharitum . . . abhabbo cakkhusmiṃ nirodhānupassī viharitum . . . abhabbo cakkhusmiṃ paṭinissaggānupassī viharitum . . . sotasmim<sup>4</sup> . . . ghānasmim . . . jivhāya . . . kāyasmim . . . manasmim . . . rūpesu . . . saddesu . . . gandhesu . . . rasesu . . . phoṭṭhabbesu . . . dhammesu . . . cakkhuvīññāpe . . . sota-viññāpe . . . ghānaviññāpe . . . jivhāviññāpe<sup>5</sup> . . . kāya-viññāpe . . . manoviññāpe . . . cakkhusamphasse . . . sota-samphasse . . . ghānasamphasse . . . jivhāsamphasse . . . kāyasamphasse . . . manosamphasse . . . cakkhusamphassa-jāya vedanāya . . . sotasamphassajāya vedanāya . . . ghānasamphassajāya vedanāya . . . jivhāsamphassajāya vedanāya . . . kāyasamphassajāya vedanāya . . . manosamphassajāya vedanāya . . . rūpasāññāya . . . saddasaññāya . . . gandhasaññāya . . . rasaññāya . . . phoṭṭhabba-

<sup>1</sup> T. M, °ño.

<sup>2</sup> T. M, sāvetā; M<sub>6</sub> sāmetā; M. Ph. hāretā.

<sup>3</sup> M. Ph. pa.      <sup>4</sup> S. abhabbo so°

<sup>5</sup> M<sub>6</sub> continues: ekādasā dhammā bhāvetabbā ti, then Rāgassa as in the last section.

saññāya . . . dhammasaññāya . . . rūpasaññāya<sup>1</sup> . . .  
 saddasaññāya . . . gandhasaññāya . . . rasasañ-  
 cetanāya . . . phoṭṭhabbasaññāya . . . dhammasañ-  
 cetanāya . . . rūpatanḥāya . . . saddatanḥāya . . . gandha-  
 tanḥāya . . . rasatanḥāya . . . phoṭṭhabbatanḥāya . . . dham-  
 matanḥāya . . . rūpavitakke . . . saddavitakke . . . gandha-  
 vitakke . . . rasavitakke . . . phoṭṭhabbavitakke . . . dham-  
 mavitakke . . . rūpavicāre . . . saddavicāre . . . gandhavicāre  
 . . . rasavicāre . . . phoṭṭhabbavicāre . . . dhammavicāre  
 aniccānupassī viharitum . . . dukkhānupassī viharitum . . .  
 anattānupassī viharitum . . . khayānupassī viharitum . . .  
 vayānupassī viharitum . . . virāgānupassī viharitum . . . niro-  
 dhānupassī viharitum . . . paṇissaggānupassī viharitum ti<sup>2</sup>.

4. Ekādasahi<sup>3</sup> bhikkhave aṅgeli samannāgato gopālako  
 bhabbo gogaṇaṃ pariharitum phātikātum. Katamehi ekā-  
 dasahi?

5. Idha<sup>3</sup> bhikkhave gopālako rūpaññū hoti . . . pe . . .

6. Evaṃ<sup>3</sup> eva kho bhikkhave ekādasahi dhammehi sam-  
 annāgato bhikkhu bhabbo cakkhūsmiṃ aniccānupassī  
 viharitum . . . pe . . . paṇissaggānupassī viharitum ti.

1. Rāgassa bhikkhave abhiññāya ekādasā dhammā bhā-  
 vetabbā. Katame ekādasā?

2. Paṭhamam<sup>4</sup> jhānam<sup>4</sup> dutiyam jhānam tatiyam jhānam  
 catuttham jhānam mettācetovimutti karuṇācetovimutti mu-  
 ditācetovimutti upekkhācetovimutti<sup>5</sup> ākāśānañcāyatanam  
 viññānañcāyatanam ākiñcāññāyatanam<sup>6</sup>.

Rāgassa bhikkhave abhiññāya ime ekādasā dhammā  
 bhāvetabbā ti<sup>2</sup>.

1. Rāgassa bhikkhave abhiññāya parīññāya parikkhayāya  
 palānāya khayāya vayāya virāgāya nirodhāya cāgāya paṇi-  
 nissaggāya . . . ime ekādasā dhammā bhāvetabbā ti<sup>2</sup>.

<sup>1</sup> in T. M., the list of notions enumerated here is not complete.

<sup>2</sup> omitted by M. Ph. <sup>3</sup> M. Ph. omit this §.

<sup>4</sup> T. M., S. 'majjh' and so in every similar case.

<sup>5</sup> M. Ph. S. upekkhā<sup>o</sup> <sup>6</sup> Ph. adds nevasaññā<sup>o</sup>

<sup>7</sup> omitted by M. Ph. S.

2. Dosassa<sup>1</sup> . . . mohassa . . . kodhassa . . . upanāhassa . . . makkhassa . . . palāsassa<sup>2</sup> . . . issāya . . . macchariyassa . . . māyāya . . . sāṭṭheyassa . . . thambhassa . . . sārāmbhassa . . . mānassa . . . atimānassa<sup>3</sup> . . . madassa . . . pamāḍassa abhiññāya pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya cāgāya paṭinissaggāya . . . ime ekādasā dhammā bhāvetabbā ti.

Idam<sup>4</sup> avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

Navasuttasahassāni<sup>5</sup> bhiyyo pañcasatāni ca  
sattapaññāsasuttāntā<sup>6</sup> Āṅguttarasamāyutā<sup>6</sup> ti

Ekādasakanipāto<sup>7</sup> niṭṭhito<sup>8</sup>.

<sup>1</sup> M<sub>6</sub> omits this §.    <sup>2</sup> S. pal°    <sup>3</sup> omitted by S.

<sup>4</sup> Idam . . . abhinandun ti is wanting in M. Ph. T. M<sub>7</sub>.

<sup>5</sup> not in M. Ph. T. M<sub>7</sub>.    <sup>6</sup> M<sub>6</sub> °suttāṅguttara°

<sup>7</sup> M. M<sub>6</sub>. M<sub>7</sub> ekādasā°; Ph. ekādasakam; omitted by T.

<sup>8</sup> Ph. niṭṭhitaṃ; M<sub>6</sub>. M<sub>7</sub> samatto ti; omitted by T.; in M. follow 30 lines in Burmese; Ph. at first has the following verses: —

Jinacakke vijjulakkhe seti bho pūramāpito  
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso  
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ  
uyyānuppādamūlena pūjesi piṭakattayaṃ  
ten' idaṃ amarappūre sūsanupphullasobhitte (sic)

then 5 lines in Burmese; in T. we read imaṃ likhitapuññaṃ  
mettayaṃ upasamkamaṃ paṭiṭṭhahitvā sarāṇe supaṭiṭṭhāmi  
sūsaṇe. Siddhir astu. Ārogyaṃ astu. Siddhi [astu]; in  
M<sub>6</sub> Siddhir astu. Subham astu. Ahaṃ pañnavanto agga  
bhavēyyaṃ; in M<sub>7</sub> two lines in Sinhalese.

## INDICES.

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### I. Index of Words.

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| <p>Aggapada, 320, 321 (Com. = nibbāna)</p> <p>Aggala, 65 (Com. = kavāṭa)</p> <p>Aggāya pareti, 2, 312 (Com. = arahattāya gacchati)</p> <p>Aggiparicarika, 263</p> <p>Accanta, 326, 327 (Com. = nibbāna)</p> <p>Aṇḍaka (adj.), 265, 283, 293</p> <p>Atisati, 226, 256 (Com.: atisitvā ti atikkamitvā)</p> <p>Atthiya, 1, 2, 311, 312</p> <p>Adhikarāṇika, 164 (Com. = adhikarāṇakāraka)</p> <p>Adhimāṇika, 162, 169, 317</p> <p>Adhimuttipada, 36 (Com. = adhivacanapada, khandhāyatana dhātudhamma, or = diṭṭhidīpakam vacanam, diṭṭhi-vohāro)</p> <p>Anupariyāyapatho, 195 (Com.: anupariyāyanāmakko maggo)</p> <p>Anvad eva, 214 (Com.: tam anubandhamānam eva)</p> <p>Apadāna, 337—341 (Com. = lakkhaṇa)</p> | <p>Appaṭimamsa, 79 (Com.: a + paṭimamsa, from paṭimāseti; = acchidda)</p> <p>Abhiḥhitār, 265</p> <p>Abhisajjani (adj. f.), 265</p> <p>Abhihaṭṭhum, 350, 352 (Com. = abhiharitvā; cf. S. B. E. vol. XVII, p. 440)</p> <p>Avakassati, 74—76 (Com.: avakassanti ti parisam ākaḍḍhanti vijāṇenti ekamantaṃ ussāḍenti)</p> <p>Avatiṭṭhati, 299, 301</p> <p>Asaṃhira, 71 (Com.: asaṃhīnatavacanamattena attano laddhiṃ na vissajjeti)</p> <p>Asoceyya, 265</p> <p>Ādānapaṭinissagga, 233, 253, 254 (Com.: 'ssagge ti gahaṇapaṭinissaggasamkhāte nibbāne)</p> <p>Āmisakiñcikkahetu, 265, 267, 283, 284, 293, 295</p> <p>Ārādhaka, 329, 333 (Com. = sampādika, paripūraka, dhammasotasamāpanna)</p> |
|---|---|

- Ārādhana, 211, 212 (Com. = sampādanā, paripūrakārinā)  
 Ālinda, 65 (Com. = pamukha)  
 Āveni, 74—76 (Com.: āveni-kammāni karonti ti visuṇ saṅghakammāni karonti)  
 Āsabhaṇṭhāna, 33—38 (Com.: seṭṭhaṭṭhānaṃ uttamaṭṭhānaṃ, āsabhā vā pubbabuddhā, tesam ṭhānaṃ ti attho)  
 Āsāṭikā, 347, 348, 351, 359  
 Īṇa, 324 (Com.: yathā īṇaṃ ti ādisu īṇasadisam dhana-jānisadisam kalisaṃkhatam mahāparādhāsadisāṇi ca katvā attano abhimukhassa patodassa ajjoharapasamkhatam padhānaṃ passatī ti attho)  
 Indriyaparopariyatta, 34, 38 (Com.: saddhādīnaṃ para-bhāvaṇi ca aparabhāvaṇi ca vuddhi hāni cā ti attho)  
 Irīṇa, 156, 158, 160 (Com. = tucchabhāva)  
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 Upavāsa, 40 (Com.: nissāya upasāṅkamitvā vasanto)  
 Upavicāra, 134 (Com.: mātu-gāṃopavicāro ti mātu-gā-massa samīpacāritā)  
 Upāraddha, 230 (Com. = viraddha, niggahita)  
 Ubbāhikā, 71 (Com. = sampatta-adhikaraṇaṃ vūpasametum saṅghato ubbāharitvā niddharitvā)  
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 Gotrabhū, 23 (Com.: sikhāppattavipassanābhūto nibbānārammaṇe gotrabhū, nāṇena samannāgato)  
 Ghaṭika, 203 (Com.: digha-daṇḍake rassadaṇḍakaṃ paharāṇakīḷaṃ)  
 Carapurā, 133, 134 (Com.: \*purā ti caraṃ vuccati pacchimabhāgo, purā ti puri-

mabhāgo, purato dhavantena pacchato anubandhantena, mahāparivārenā ti attho)	Dhanuka, 203 (Com. = khud- dakadhanu)
Ciṅgulaka, 203 (Com.: tāla- paṇṇādihi kataṃ vātappa- hārena paribbhamanacak- kaṃ)	Dhovana <sup>*</sup> , 216
Cittantara, 300, 301 (Com.: cittakāraṇe, atha vā citten' eva anatthiko)	Nijjara ( <i>destruction</i> ), 215, 216
Jāṅgala, 21 (Com. <i>has jāṅ- gama</i> )	Nijjiṇṇa ( <i>destroyed; ruined</i> ), 215, 216
Jāna, 226, 227, 256 (Com. = jānitabba)	Ninnetar, 226, 227, 256 (Com.: atthassa ninnetā ti atthaṃ niharitvā dassetā)
Jimha, 289, 290	Nissaṭṭa, 151, 152 (p. p. p. <i>from nissarati</i> )
Jimheyya, 167 (Com. = uju- kabhāva, <i>for ujukā</i> ?)	Necayika, 149 ( <i>from nicaya, one who stores up</i> )
Tintiṇa, 149 (Com.: tintiṇaṃ vuccati taṇhā, tāya saman- nāgato āsāṅkābhulo vā)	Paccāvamati, 337
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Dhata, 154, 155, 163, 199, 338, 341	Pareti, 2, 139—143, 312 (Com. = pavattati)
Dhamsati, 76, 77 (Com. = vigacchati)	Pavattar, 226, 227, 256 (Com. = pavattasamattā)
	Passa, 226, 227, 256 (Com. = passitabbaka)

<sup>\*</sup> Dhovanan ti atthidhovanam. Tasmiṃ hi janapade ma-  
nussā nātake mate na jhāpenti, āvāṇaṃ khaṇitvā bhūmiyaṃ  
nidahanti, atha nesam pūtibhūtānaṃ atthini haritvā dho-  
vitvā paṭipāṭiyā ussāpetvā gandhamālehi pūjetvā ṭhapenti,  
nakkhatte patte tāni gahetvā rodanti paridevanti vā nak-  
khattam kilanti (Com.).



- Pākūrasandhi, 195 (Com.: dvinnam itthakānam apaga-tatthānam)
- Buddhasīla, 66 (Com.: vuddhasīlo ti vaḍḍhitasīlo)
- Brahmabhūta, 226, 227 (Com. = seṭṭhabhūta)
- Mālaguṇaparikkhittā, 264, 267, 283, 284, 292, 295
- Mokkhaśika, 203 (Com.: sam-parivattakakīḷaṇam, ākāse daṇḍakam gaheṭvā bhūmiyam vā saṇṭhapetvā heṭṭh-uppariyabhāvena parivattanakīḷaṇan ti vuttam hoti)
- Rathaka, 203 (Com. = khud-dakaratha)
- Vaṅka, 203 (Com.: kumārakānam kīḷanakam khuddakanāṅgalam)
- Vaṅkeyya, 167 (Com. = vaṅka-bhāva)
- Vattar, 226, 227, 256 (Com. = vattasattha)
- Vavakassati, 74—76 (Com.: vavakassanti ti ativiya ākaḍḍhanti, yathā visum sattā honti, evam karonti)
- Vassika, 22 (Com. = samapuppā)
- Vijina, 156, 158, 160 (Com. vijinan ti guṇavittakam nigguṇabhāvam, atha vā ariyasamkhāta-araññaṃ vi-jinasamkhātagahanaṃ ca āpanno viya hoti)
- Vibhūta, 325, 326 (Com. = pākāṭa)
- Vimariyādikata, 151, 152 (Com.: kilesamariyādaṃ bhinditvā vimariyādaṃ kata)
- Virādhana, 211, 212 (Com.: saggaṭo maggaṭo idha virājhanam)
- Venayika, 190 (Com.: venayiko ti sayam vinīto aññehi vinetabbo, atha vā venayiko ti sattavināyako)
- Vevanpiya, 210
- Vodāyati, 169, 317 (Com. = vodānam gacchati)
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- Samayavimutta, 336 (Com. = abhisamayavimutta, khīṇāsava)
- Samodhānam gacchati, 21 (Com. = odhānapakkhepam g°)
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- Sampāyati, 50 (Com. = sampādetvā kathetum na sakkoti)

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- I. Analytical Table of the eleven Nipātas of the A. N.
  - II. List of Suttas (and Gāthās) occurring more than once in the A. N.
  - III. List of Suttas treating the same subject first briefly and then in detail.
  - IV. List of Suttas where the component parts make up the number just required.
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# APPENDIX I.

## ANALYTICAL TABLE

OF THE

ELEVEN NIPĀTAS OF THE AṄGUTTARA-NIKĀYA<sup>1</sup>.

### I. EKA-NIPĀTA (part I, p. 1—46).

#### I. Rūpa-Vagga (p. 1—2) 10 Suttas: —

Woman is man's proper cittapariyādāna (1—5), and so is man woman's (6—10).

#### II. Nivaraṇapahāna-Vagga (p. 3—5) 10 Suttas: —

Both for the arising of each of the five nivarāṇas (1—5) and for the freeing oneself from them (6—10) there exists a proper cause.

#### III. Akammaniya-Vagga (p. 5—6) 10 Suttas: —

On the mind, as untrained and as trained, in its different aspects.

#### IV. Adanta-Vagga (p. 6—7) 10 Suttas: —

On the same, as untamed and as tamed, and the like.

#### V. Paṇihita-Vagga (p. 8—10) 10 Suttas: —

Results to be derived from (1) micchā paṇihitattā cittassa, (2) sammā paṇi<sup>o</sup> c<sup>o</sup>, (3) cetopadosa, (4) cetopasāda, (5) āvilattā cittassa, (6) anāvilattā c<sup>o</sup>; besides (7—10) some other peculiarities of mind are indicated.

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<sup>1</sup> The reader is asked to take the translation of Pāli words into English as a merely provisional one, and to be indulgent, considering the double difficulty of rendering into a European language and this not German, my own natural instrument of interpretation.

VI. *Accharāsaṅghāta-Vagga* (p. 10—11) 10 Suttas: —

1—2. Reasons for the non-existence or existence, of *cittabhāvanā*; 3—5. on the value of friendliness to every true *Bhikkhu*; 6—7. on the priority of *manas* to all *akusalā* and *kusalā dhammā*; 8—10. on the relation in which *pamāda*, *appamāda*, *kosajja*, and likewise

VII. *Viriyārambhādi-Vagga* (p. 12—13) 10 Suttas: —

1—10. *viriyārambha*, *maḥicchata*, *appi*°, *asantuṭṭhitā*, *sant*°, *ayonisomanasikāra*, *yoniso*°, *asampajañña*, *samp*°, *pāpamittatā*, and further

VIII. *Kalyāṇamittādi-Vagga* (p. 14—15) 10 Suttas: —

1—3. *kalyāṇamittatā*, *anuyoga*, and *anānuyoga* stand to the *akusalā* and the *kusalā dhammā*; 4—5. the *bojjhaṅgā* are said to depend upon *ayonisomanasikāra* and *yoniso*°; 6—10. *paññāparihāni* and *paññāvuddhi* are set over against some other species of *parihāni* and *vuddhi*.

IX. *Pamādādi-Vagga* (p. 15—16) 17 Suttas: —

On *pamāda*, as giving rise to great disadvantages, and on *appamāda*, as giving rise to great advantages; in like manner down to *anuyoga* and *anānuyoga*.

X. *Adhammādi-Vagga* (p. 16—19) 42 Suttas: —

First comes (1—32) a so-called *catukoti*kaṃ i. e. four-pointed, the four points (or heads) being, of course, *ajjhattikaṃ aṅgaṃ*, *bāhiraṃ aṅgaṃ*, *sammoso*, and *asammoso*, towards which the above (IX) named terms point. Then follow (33—42) ten modes of bringing the 'Good Law' to nought by untrue statements on the part of the *Bhikkhus*.

XI. *Ekādasama-Vagga* (p. 19—20) 10 Suttas: —

Ten modes of establishing the 'Good Law' by true statements on the part of the *Bhikkhus*.

XII. *Anāpattādi-Vagga* (p. 20—21) 20 Suttas: —

The subject-matter of the two preceding Vaggas is continued.

XIII. *Ekapuggala-Vagga* (p. 22—23) 7 Suttas: —

On the *Tathāgata* (1—6) and *Sāriputta* (7).



## XIV. Etadagga-Vagga (p. 23—26) 80 Suttas: —

The names of the chief Sāvakas, and Sāvikās, each distinguished by some special virtue, are given.

## XV. Aṭṭhāna-Vagga (p. 26—30) 28 Suttas:

On things that will never happen (aṭṭhāna, anavakāsa), and on such things as will do so (tḥāna).

## XVI. Ekadhamma-Vagga (p. 30) 10 Suttas: —

Ten subjects to be recollected (anussatis) are pointed to as being conducive to inner emancipation.

## XVII. Bija-Vagga (p. 30—32) 10 Suttas: —

On the influence which micchādīṭṭhi and sammā° exercise on the akusalā and ku° dhammā, (1—4) and likewise ayonisomanasikāra and yoniso° on micchā° and sammā° (5—6), and the latter again on the 'Hereafter' of man (7—8). — Dīṭṭhi is to man what the seed is to the plant: everything goes on accordingly (9—10).

## XVIII. Makkhali-Vagga (p. 33—35) 17 Suttas: —

Micchādīṭṭhi is censured (1—3), moreover it is illustrated by Makkhali 'the foolish man' (4); various sayings on durakkhātattā and svakkhātattā dhammassa, the former being, in every respect, the very reverse of the latter (5—12); existence, however short it may be, is contemned (13—17).

## XIX. Appamattaka-Vagga (p. 35—38) 25 Suttas: —

In the Spiritual World, by analogy with Nature, only a few are selected out of many who will be lost.

## XX. Jhāna-Vagga (p. 38—46) 262 Suttas: —

In the first part, comprising about 200 short Suttas, many spiritual exercises are enumerated and recommended to the Bhikkhus who deserve this name. In the second part, beginning with No. XXI of the Edition, kāyagatā sati is extolled and spoken of in such terms as to connect it with the supreme goal of holiness (amata).

Sum total of the Suttas: — 608.

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\* The Edition has divided this Vagga into two parts only.

## II. DUKA-NIPĀTA (part I, p. 47—100).

### I. Kammakāraṇa-Vagga (p. 47—52) 10 Suttas: —

1. That which should be avoided (*vajja*) here and hereafter; 2. on worldly and spiritual striving; 3. what is tormenting to man; 4. what is not tormenting; 5. exhortation to the Bhikkhus concerning relentless mental struggle (*appaṭivāṇitā padhānasmim*); 6. on the enjoyment of, or the disgust with things involving attachment; 7. on two dark things; 8. on two bright things; 9. on two guardians of the world (*hiri, ottappa*); 10. on two terms for entrance upon Vassa.

### II. Adhikaraṇa-Vagga (p. 52—59) 10 Suttas: —

1—3. On two *balas* (*paṭisaṅkhāna*°, *bhāvanā*°); 4. on two forms of instruction; 5. on the duties of a Bhikkhu who has fallen into sin and of another who has to rebuke him; 6—7. how does it come that some beings go to hell and others to heaven? 8. on the consequences of doing that which should not be done and that which should be done; 9. it is possible to avoid sin and to practise virtue; 10. the very letter of the holy writ is of importance.

### III. Bāla-Vagga (p. 59—61) 10 Suttas: —

1. Foolish and 2. wise men; 3—6. slanderers of the Tathagata, and their opposite; 7. future state of one who conceals his deeds; 8. the same of one who holds false doctrines, and of one who holds true doctrines, and of one who is of evil life; 9. two reasons for life in the forest; 10. two ingredients of *vijjā*.

### IV. Samacitta-Vagga (p. 61—69) 10 Suttas: —

1. The bad are *au fond* ungrateful, and the good are grateful; 2. on filial piety; 3. on *kiriya*vāda and *akiriya*vāda; 4. it is stated to whom offerings are to be made; 5. one who bears the fetters (of existence) within and another who bears them without; much stress is to be laid upon calmness of senses and mind; 6. the Buddha is free from every passion of lust and (philosophical) views; 7. those who have no sensual desires are to be

reckoned as old, even if they are in their first youth;  
8. all will go on well when good monks preponderate;  
9. verdict on laymen and ascetics according to their  
conduct; 10. the attitude of the Bhikkhus as to the  
meaning and text of the Suttantas is of great moment.

V. *Parisā-Vagga* (p. 70—76) 10 Suttas: —

Ten statements are made about two different assemblages (of Bhikkhus).

VI. *Puggala-Vagga* (p. 76—80) 12 Suttas: —

1—4. Statements about the Tathāgata and the universal monarch are made; 5. on two sorts of Buddhas; 6—8. on two beings that are not terrified; 9. in two circumstances the kimpurisas utter no human speech; 10. concerning two things women are never to be satisfied; 11. on two forms of life in community (*asanta-sannivāsa*, *santa°*); 12. matters of dispute will be settled, in a friendly way if the disputants are themselves pacified.

VII. *Sukha-Vagga* (p. 80—82) 13 Suttas: —

Thirteen statements are made about two different kinds of comfort.

VIII. *Nimitta-Vagga* (p. 82—83) 10 Suttas: —

Ten conditions are enumerated, under which the *pāpakā akusalā dhammā* originate.

IX. *Dhamma-Vagga* (p. 83—84) 11 Suttas: —

In every Sutta two coordinate notions are named.

X. *Bāla-Vagga* (p. 84—86) 20 Suttas: —

1—10. Two foolish and two wise men are alternately dealt with; 11—20. the same with two other men, in whom there is increase or decrease of the *āsavas*.

XI. *Āsā-Vagga* (p. 86—88) 12 Suttas: —

1. On two longings difficult to get rid of; 2—3. on two individuals difficult to meet with; 4—5. on two individuals difficult to satisfy and on two others easy to satisfy; 6—9. on two causes of *rāga*, *dosa*, *micchā-diṭṭhi*, and *sammā°*; 10—12. on two kinds of offences.

XII. *Āyācana-Vagga* (p. 88—91) 11 Suttas: —

1—4. Wishes recommended to a faithful Bhikkhu, Bhikkhuni, Upāsaka, and Upāsikā; 5—8. on mental

dispositions and modes of conduct, by which man eradicates or holds on to self; 9—11. two dhammas are placed in coordination one with another.

XIII. *Dāna-Vagga* (p. 91—92) 10 Suttas: —

Material gifts as opposed to religious gifts.

XIV. *Santhāra-Vagga* (p. 93—94) 12 Suttas: —

The same distinction between a material and religious meaning is further applied to a series of otherwise incoherent notions.

XV. *Samāpatti-Vagga* (p. 94—95) 17 Suttas: —

On seventeen couples of coordinate dhammas, beginning with *samāpattikusalatā* and *samāpattivutthāna*°

XVI. *Kodha-Vagga* (p. 95—98) 100 Suttas: —

1—10. On ten couples of coordinate dhammas, beginning with *kodha* and *upanāha*; 11—20. by five of them one incurs trouble, and by five others one gains ease; 21—30. five of them produce loss, and five others effect gain to one still under training (*sekha*); 31—50. they lead to hell or to heaven; 51—60. the same dhammas are marked as *akusalā* and *kusalā*; 61—70. as *sāvajjā* and *anavajjā*; 71—80. as *dukkhudrayā* and *sukha*°; 81—90. as *dukkhaviṭṭhā* and *sukha*°; 91—100. as *savyāpajjhā* and *avy*°

XVII. *Atthavasa-Vagga* (p. 98—100) 33 Suttas: —

1—30. Thirty commands are laid by the Tathāgata on his disciples in respect of two matters; [31—33] supplements dealing with the practice of *samatha* and *vipassanā*, to be employed as remedies against lust and all that follows on it.—These supplements recur with some amplifications at the concluding parts of the following *Nipātas*.

Sum total of the Suttas: — 311.

### III. *TIKA-NIPĀTA* (part I, p. 101—299).

I. *Bāla-Vagga* (p. 101—105) 10 Suttas: —

1. Fear, danger, and distress arise in fools, not in the wise; 2—8. three signs of both classes of men;

9. by bad conduct in deed, word, and thought fools eradicate self and earn blame and dismerit; wise men do the contrary by their right conduct; 10. he that does not give up bad habits, jealousy, and avarice, goes to hell, but he that gives them up, goes to heaven.

II. Rathakāra-Vagga (p. 106—118) 10 Suttas: —

1. Due order is to be observed in deeds, words, and mental conditions (dhammā); 2. three occurrences are always to be called to mind by a universal monarch as well as by a Bhikkhu; 3. both among ordinary men as well as among Bhikkhus there are some without any longing, some having it in part, and some who are free from it (nirūso, āsamso, vigatāso); 4. dhamma is the king of the 'king of justice' in his twofold aspect, as universal monarch and Tathāgata; 5. Buddha was once (in his former birth) a clever coachmaker (rathakāra) of king Pacetana; 6. holiness originates in keeping well the door of the senses, in moderation in eating, and in watchfulness; 7. on deeds, words and thoughts, which are harmful or profitable to ourselves and others; 8. a Bhikkhu should dislike sin more than any other thing; 9. three times in the day, he should devote himself to meditation just as a tradesman devotes himself to his trade; 10. like a tradesman he should be circumspect, always having some deficiency, and enjoying the assistance of others.

III. Puggala-Vagga (p. 118—131) 10 Suttas: —

1. On three persons (kāyasakkhī, ditṭhippatto, saddhāvimutto), none of whom may be spoken of as being more accomplished than the other two; 2. on three sick persons differing from one another and three who resemble one another; 3. on three persons as considered in their different modes of effecting kāyasaṅkhāra, vacīṃ, and manoṃ; 4. on three persons most helpful to others; 5. on three persons said to have a wound-like, a knowledge-like, and a thunderbolt-like mind; 6—7. on the respect and disrespect to be shown towards three different persons; 8. on three persons said to be

excrement-talking, flower-talking, and honey-talking; 9. moreover on three persons styled blind, one-eyed, and two-eyed; 10. furthermore styled upside-down-wise, hip-wise, and broad-wise.

IV. Devadūta-Vagga (p. 132—150) 10 Suttas: —

1. On filial piety; 2. on a threefold way to the suppression of selfishness and the like; 3. on three causes for the rise of kamma, and their extinction; 4. how the Buddha lives at ease; 5. on the three messengers from the gods (old age, sickness, and death); on some punishments of the bad; Yama's wish to convert himself to the doctrine of the Buddha is spoken of; 6. how great an interest the angels (Tavatīmsā devā) take in the observance of Uposatha on the 8th, 14th, and 15th day of the lunar fortnight; 7. only those that are free from lust, hatred, and delusion and are released from birth and the like can declare themselves models for others; 8. how the future Buddha, although he had been delicately nurtured, abandoned the pride of youth, of health, and of life; 9. on the threefold pride; 10. on the influence of self, of the world, and of the Dhamma of the Blessed-One.

V. Cūḷa-Vagga (p. 150—155) 10 Suttas: —

1. If faith, offerings, and men worthy of them are present with him, a noble man produces much merit; 2. on three things in which a faithful man rejoices; 3. on the conditions under which one is fit for preaching the truth to others, or 4. a (religious) speech may take place; 5. three enactments made by the wise and good; 6. the presence of virtuous ascetics gives men many opportunities of merit by deed, word, and thought; 7. on three properties of aggregated and non-aggregated things; 8. through a faithful head of the family all around him increase in faith, moral conduct, and wisdom; 9. exertions to be made against bad dispositions, towards good dispositions, and with the intention to endure bodily pains; 10. a bad Bhikkhu is to be compared with a robber that lives in an inaccessible place, haunts jungles, and is under the protection of mighty persons.

## VI. Brāhmaṇa-Vagga (p. 155—173) 10 Suttas: —

1—2. By threefold restraint one gets comfort after having departed from this life; 3—5. on three immediate results of the Dhamma; 6. on three reasons by which death now rules on earth; 7. he that prevents men from making offerings to ascetics of the opposite party, falls into three dangers, he must, however, fulfil five conditions in order to render his almsgiving highly meritorious; 8—9. on the three vijjās in the buddhistic sense of the word; 10. on three miracles, one of them being more excellent than the other two.

## VII. Mahā-Vagga (p. 173—215) 10 Suttas: —

1. Three equally enervating doctrines on the actual individual experiences of men, as propounded by some ascetics and brahmins, are refuted and Buddha's own doctrines taught *in extenso*; 2. there is an outlet from the threefold fear of old age, of sickness, and of death; 3. on three classes of high seats, styled divine, great, and noble; 4. on Sarabha, the braggart and vain imitator of the Buddha; 5. there needs no official tradition nor subtile reasoning and the like, in order to ascertain the true doctrine; four consolations arrived at by one whose mind is pure; 6. on the same subject-matter as before with slight differences in tenor and wording; 7. on three subjects of discourse; on those that are versed in it, or not; strictly speaking, there is only one object for discourse and deliberation; 8. on the difference between rāga, dosa, moha; on the special causes for the rise and development of these dhammās as well as for the getting free from them; 9. on the three roots of sin and of goodness, considered, besides, in their consequences; 10. on three forms of the Upasatha, viz. gopālakūposatha, niganthū°, and ariyū°; the lastnamed again is subdivided into brahmū°, dhammū°, saṅghū°, silū°, and devatū°; the eightfold Upasatha is exalted, reference being made to the saying: — human royalty, if brought near divine bliss, appears to be miserable.

## VIII. Ānanda-Vagga (p. 215--228) 10 Suttas: —

1. On rāga, dosa, moha, and on the way to get rid of them; 2. a simple method to solve the question of the real possession of truth, and so on, when laid claim to by various teachers; 3. on sila, samādhi, and paññā, styled here sekha; 4. on three 'Purities', as contrasted with those which were taught by Nātaputta; 5. the four elements undergo alterations sooner than does a disciple having faith in the Buddha, Dhamma, and Saṅgha; 6—7. on the three bhavas, how they appear and perpetuate themselves; 8. not every religious life bears fruits of holiness; 9. on the perfume of righteousness; 10. the Tathāgata is able to cause his voice to be heard through the whole universe; prophecy about Ānanda.

## IX. Samāpa-Vagga (p. 229—239) 10 Suttas: —

1. There are ascetics by mere imagination and in reality; 2. the three sikkhās (adhisīla, adhicitā, and adhipaññā) are indispensable to a Bhikkhu; 3. and these three suffice; 4. thence a Bhikkhu is called sekha; 5—7. further explanation of the three sikkhās, in which everything coincides; 8. the three sikkhās defined; 9. as in 8, the third sikkhā, however, is defined differently; 10. only those that are fond of sikkhā and urge it on others, deserve praise.

## X. Loṇaphala-Vagga (p. 239—258) 10 Suttas: —

1. Mind is released not by supernatural power, but by a threefold training; 2. on heretical modes of renouncing all ease in dress, food, and couch, and the opposite of these in the 'Doctrine and Discipline' of the Buddha; 3. on three parisās, styled aggavati, vaggā, and sammaggā; 4—6. the Bhikkhu is likened to a wellbred horse; 7. he should not be like a rough cloth, but 8. like a fine one; 9. reason, why for the same trifling sin one goes to hell, and another suffers pain in this world; 10. on the gradual progress in ecstatic meditation, the first step of which is the extermination of gross sins.



**XI. Sambodhi-Vagga (p. 258—265) 10 Suttas: —**

1—2. On the perfect Enlightenment, and its consequences; 3. Bhikkhus are allowed only to smile moderately, if they are rejoiced by the Dhamma; 4. in indulging in three things there is no satiety; 5. how important it is to guard one's mind; 6. to have a benevolent mind; 7—8. on three causes of kamma, viz. lobha, dosa, moha, and their negative counterparts; 9—10. also on three causes of kamma, viz. an object, past, future, and present, from which chanda arises or does not arise.

**XII. Āpāyika-Vagga (p. 265—273) 10 Suttas: —**

1. On three future inhabitants of hell; 2. on three persons difficult to meet with; 3. on three persons widely differing from each other; 4. on three other persons; 5—6. on three failures and successes; 7. on three other failures and successes; 8. on three 'Purifications'; 9. as in 8, the third Purification, however, is explained differently and more in detail; 10. on the three 'Silences' (partly identical with 8).

**XIII. Kusināra-Vagga (p. 274—284) 10 Suttas: —**

1. Offerings bring no great reward to a Bhikkhu, if he is slothful, on the contrary they bring great reward to him, if he is strenuous; 2. reasons why, in company of Bhikkhus who are contentious, one cannot attain perfection, but one can certainly do so in company of Bhikkhus who live together in concord; 3. the Bhikkhus are fully entitled to be joyful; 4. on three teachers; 5. in three things in which one will never believe, when dying, that he has done enough; 6. simile illustrating covetousness, malevolence, and sinful thoughts; 7. women go to hell for three reasons; 8. pride, vanity, and indecision are obstacles to complete salvation; 9. three beings prosper secretly, and three others shine in the open air; 10. men in their anger are likened to lines drawn in stone, ground or water.

**XIV. Yodhajīva-Vagga (p. 284—292) 10 Suttas: —**

1. A Bhikkhu is like one whose profession is the art of war; 2. three parisās are named; 3. what friend one

should resort to; 4. all saṅkhāras are impermanent, painful, and unreal; 5. Gotama Buddha *versus* Makkhali as regards kamma, kiriya, viriya; 6. three kinds of success and increase are named; 7—9. on three sorts of horses and Bhikkhus; 10. by perfect sīla, samādhi, and paññā a Bhikkhu is accomplished in every respect.

XV. Maṅgala-Vagga (p. 292—294) 10 Suttas: —

1—4. By reason of three things one goes to hell or heaven and, 5—8. one eradicates or holds on to self and produces much demerit or merit; 9. three modes of paying reverence; 10. by good conduct in deed, word, and thought every part of the day is lucky.

XVI. Acelaka-Vagga (p. 295—299) 13 Suttas: —

1. Details of certain bodily tortures practised by the Acelakas; 2. details of certain mental exercises in conformity with the doctrine of the Buddha; 3—12. by reason of three things one goes to hell or heaven; [13.] supplement on the practice of three kinds of samādhi (suññata, animitta, appanibhita) against lust, and so on.

Sum total of the Suttas: — 163.

#### IV. CATUKKA-NIPĀTA (part II).

I. Bhaṇḍagāma-Vagga (p. 1—12) 10 Suttas: —

1. An outlet from existence has been found, viz. sīla, samādhi, paññā, vimutti; 2. who are backsliders and who are not? 3. on abusive speech and its opposite; 4. on wrong and right conduct towards four persons; 5. on four persons, more or less distant from or near to the final end of man; 6. not learning alone, but living according to our learning is what we need most; 7. on those who illumine the Saṅgha; 8. on the four subjects of confidence (vesārajjas) to a Tathāgata; 9. the four sources of desire in a Bhikkhu; 10. on the four attachments (yogas) and their abandonment.

II. Cara-Vagga (p. 13—19) 10 Suttas: —

1. In every posture one must strive against lustful,

malevolent, and injuring thoughts; 2. one must have a tranquil mind; 3. on the four right exertions; 4. on the four exertions in detail; 5. four beings said to be the principal; 6. on the four kinds of knowledge which prepare one to penetrate or comprehend the subtle properties (sokhummāni = sukhumalakkhaṇapaṭivijjhana-kāni nāṇāni, Com.) i. e. of rūpa, vedanā, saññā, and the saṅkhāras; 7. the four evil states; 8. their opposite; 9. the two states together; 10. the same with reference to an official of the Order.

III. Uruvelā-Vagga (p. 20—31) 10 Suttas: —

1—2. The Buddha relates what has happened once when he was seated under the Ajapāla-fig-tree (differently from M. I, 5); 3. on the meaning of the name "Tathāgata"; 4. there is no superior to the Tathāgata in knowledge; 5. to what end a holy life is lived; 6. on false and true Bhikkhus; 7. the Bhikkhu should be content with little; 8. on the four noble families (ariya-vamsas); 9. on the four dhammapadas; 10. on the same subject, but at great length.

IV. Cakka-Vagga (p. 32—44) 10 Suttas: —

1. The four happy states (cakkas); 2. the four elements of popularity; 3. how the Devas have been terrified by the preaching of the Tathāgata; 4. on the fourfold highest joy; 5. on the man born to wisdom and greatness; 6. 'I am the Buddha'; 7. on him who is not liable to fall away from holiness; 8. on four qualities of a perfect Bhikkhu; 9—10. on two kinds of sacrifices.

V. Rohitassa-Vagga (p. 44—54) 10 Suttas: —

1. On four sorts of samādhibhāvanā; 2. four modes of answering questions; 3. two pairs of four persons; 4. of evil states; 5—6. on the world's end; 7. four things very distant from each other; 8. praise of religious discourse; 9. four perversions of saññā, citta, diṭṭhi, and four non-perversions of them; 10. on four stains of the sun and moon and likewise of some ascetics and brahmins.

VI. Puññābhisanda-Vagga (p. 54—65) 10 Suttas: —

1—2. On four modes of producing a superabundance

of merit; 3—4. on the living together of married people, if both are vile or both are noble, or one is vile and one is noble; 5—6. on likeness of husband and wife in spiritual things; 7. a faithful wife who offers food partakes of four things; 8. the same with a faithful husband; 9. with every benefactor; 10. when does a householder live in discharge of his duties, receive honour and heavenly bliss?

VII. Pattakamma-Vagga (p. 65—76) 10 Suttas: —

1. The four wishes of a householder are fulfilled, if he lives in conformity with the doctrine of the Buddha; 2. on four kinds of comfort to be acquired from time to time by a householder; 3. on families where filial piety prevails; 4. four persons going to hell; 5. four persons distinguished by their mode of measuring things; 6. four persons, as distinguished by *rāga*, *dosa*, *moha*, and *māna*; 7. on friendliness, against the four chief classes of snakes (a snake-charm); 8. on the son of perdition (*Devadatta*); 9. on the four exertions (*padhānas*); 10. happy the kingdom which is governed by a religious king!

VIII. Apannaka-Vagga (p. 76—83) 10 Suttas: —

1—2. On four things rendering a Bhikkhu sure of his salvation; 3. characteristics of the bad man and the good one; 4. intimacy expels modesty; 5. two pairs of four *aṅgas*; 6. one of the last discourses of the Buddha (= M. P. S. VI, § 5—9); 7. on four things beyond the reach of thought; 8. offerings are made pure sometimes by the giver and sometimes by the receiver, sometimes by neither and sometimes by both; 9. why it comes that trade sometimes leads to loss, sometimes is not according to one's wish, sometimes according to it, and sometimes beyond it; 10. reasons why women are excluded from public assemblages and serious business.

IX. Macala-Vagga (p. 83—91) 10 Suttas: —

1—4. Four things that bring man to hell and four others that bring him to heaven; 5. there are persons who are darkness and attached to darkness, others who

are darkness and attached to light, others again who are light and attached to darkness and others who are light and attached to light; 6. the same persons, but designated by other names; 7—10. on four persons metaphorically named after four different sorts of lotuses.

X. Asura-Vagga (p. 91—101) 10 Suttas: —

Classifications of four individuals followed by more or less detailed descriptions.

XI. Valāhaka-Vagga (p. 102—111) 10 Suttas: —

Four individuals are by turns compared with four clouds (1—2), four waterpots (3), four water-pools (4—5), four mango fruits (6), four mice (7), four oxen (8), four trees (9), four snakes (10).

XII. Kesi-Vagga (p. 112—121) 10 Suttas: —

1. The Buddha as trainer of the human steer, his manner of doing so; 2. the Bhikkhu is likened to a horse of good breed; 3. on four kinds of such horses and of Bhikkhus who are like them; 4. on four properties of a royal elephant and of a Bhikkhu; 5. on four conditions, and how to act accordingly; 6. with regard to four states one should be zealous; 7. against four states one should stand upon one's guard; 8. four places, which the believing man should visit with emotion; 9. the fourfold fear; 10. another fourfold fear.

XIII. Bhaya-Vagga (p. 121—133) 10 Suttas: —

1. On the fear of blame by oneself and by others, of punishment, and of suffering in hell; 2. on four dangers which a young man of good family has to expect, when he has given up the world; 3—6. on four individuals practising the same mystic meditations and yet differing, as to their future state, because the one is an unconverted man and the others are walking in one of the Four Paths; 7—8. on four wonderful and marvellous things occurring at the manifestation of the Tathāgata; 9—10. on four wonderful and marvellous qualities in Ānanda.

## XIV. Puggala-Vagga (133—139) 10 Suttas: —

1—8. Further classifications of four individuals; 9. on four kinds of preachers; 10. on four speakers.

## XV. Ābhā-Vagga (p. 139—141) 10 Suttas: —

1—5. Four splendours and the like, the first of them always being wisdom; 6—7. on four due seasons; 8—9. four sins and four virtues of speech; 10. four choicest parts (sāras).

## XVI. Indriya-Vagga (p. 141—149) 10 Suttas: —

1. Four indriyas; 2—5. four balas; 6. that which cannot be exactly counted of a kalpa; 7. on four diseases of one who has become an ascetic; 8. four things which indicate with certainty spiritual loss or gain; 9. Ānanda converts a Bhikkhūṇī who has sent for him, using illness as a pretext; 10. who the Sugata is and the Discipline taught by the S.; on four causes by which the 'Good Law' is brought to nought or not.

## XVII. Paṭipadā-Vagga (p. 149—157) 10 Suttas: —

1. Four practices (paṭipadās); 2—3. explained differently in each of both Suttas; 4—5. on four other practices, with different explanations for the two former; 6. an estimation of the four practices, named *sub* 1, is made; 7—8. two of these practices are conducive to emancipation, one to incomplete and one to complete emancipation; 9. on four individuals, two enjoying Nirvāṇa during this life and two after the dissolution of the body; 10. Ānanda makes four statements about those who declare their attainment of Arhatship.

## XVIII. Sañcetanika-Vagga (p. 157—170) 10 Suttas: —

1. Origin and end of pleasure and pain; 2. on four sorts of attabhāva-paṭilābha; reasons why some beings return to this world after death and others do not return; 3. on a special practice of the four paṭisambhīdās; 4. the world of delusion stands or falls with the six Objects of Contact; 5. only he who is endowed with good conduct comprehends rightly and, therefore, succeeds in putting an end (to sorrow); 6. wishes that are to be recommended to a faithful Bhikkhu, Bhikkhūṇī, Upāsaka,

and Upāsikā; 7. there is no reality whatever in the four elements, be they considered from within or from without; 8. on four individuals, for two of whom true salvation cannot be expected, while, on the other hand, it may be so with the others; 9. why some beings do not attain Nirvāṇa in this life, and some others attain it; 10. on four criterions (mahāpadesū) to ascertain the word of the Buddha.

XIX. Yodhajīva-Vagga (p. 170—184) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war (Cf. III, xiv, 1); 2. against old age, sickness, death, and the result of bad actions there is no surety; 3. one should not speak before judiciously discriminating the effects of speech; 4. on those who fear death and on those who have no fear of it; 5. the Buddha maintains that he has proclaimed four truths, styled truths of the brahmins; 6. the Buddha answers some questions, saying *inter alia* that he who understands the Dhamma by the Gāthā having four Pādas is versed in the Scriptures; 7. no one but the good man is able to perceive who is the good and who is the bad man; 8. the layman Maṇḍikāputta plans to lay hands upon the Buddha; 9. four means by which certain states are to be realised; 10. four terms are explained, viz. devapatta, brahma°, ānejjā°, and ariya°.

XX. Mahā-Vagga (p. 185—216) 10 Suttas: —

1. On four blessings which are to be expected for those who have well mastered the Dhamma; 2. how righteousness is appropriate to living together, candour to bargains and selling, firmness to misfortune, and wisdom to conversation; 3. blessed is the magic art by which the Buddha draws men over to him; 4. on four Purities to be striven after (pārisuddhipadhāniyaṅgas); 5. after hearing the quintessence of the doctrine of the Buddha, a disciple of the Nigaṇṭhas confesses that till now he has been like one standing in water and yet being thirsty; 6. those ascetics and brahmins who abhor tapas as a means to escape from the flood are refuted,

purity of conduct in every respect is needed by him who aspires to the supreme knowledge; simile of the yodhājīva (Cf. XIX, 1); 7. on the reason why some women are ugly and poor, some ugly and rich, some beautiful and poor, and some other women beautiful and rich; 8. on four individuals, some of whom being austere towards themselves, some towards others, some both towards themselves and others, some neither towards themselves nor others; 9. doctrines about desire (taṇhā); 10. on the way to complete extinction of the pride that says 'I am'.

**XXI. Sappurisa-Vagga** (p. 217—225) 10 Suttas: —

On the bad man and on him who is worse than the bad man, and likewise on the good man and on him who is better than the good man.

**XXII. Sobhaṇa-Vagga** (p. 225—228) 10 Suttas: —

1. Four persons defile an assemblage and four give splendour to it; 2—10. four things lead to hell and four to heaven.

**XXIII. Sucarita-Vagga** (p. 228—230) 10 Suttas: —

1. The four sins of speech and the four virtues of it; 2—10. four things by which man eradicates or holds on to self.

**XXIV. Kamma-Vagga** (p. 230—239) 10 Suttas: —

1. Four deeds; 2—6. the same explained; 7—8. four kinds of deeds lead to hell, and four other kinds to heaven; 9. four degrees of ascetics; 10. four blessings to be expected for a good man.

**XXV. Āpatti-Vagga** (p. 239—246) 10 Suttas: —

1. On four reasons why a bad Bhikkhu is pleased to cause divisions among the Saṅgha; 2. on the fear of sin in its fourfold aspect as bringing about Defeat, as requiring formal meeting of the Order, or repentance and confession, respectively; 3. on four aims with which a religious life is lived; 4. on four modes of lying; 5. four persons are worthy of a dāgaba; 6. four things conducing to the increase of wisdom, are most helpful to



human beings; 7. four dishonourable practices; 8. four honourable ones; 9—10. on the same subject.

XXVI. Abhiññā-Vagga (p. 246—253) 10 Suttas: —

1. On four classes of dhammas; 2. on four ignoble and noble searches; 3. the four elements of popularity; 4. the four sources of desire and the checking of them; 5. why some families do not last long and others do; 6—7. the Bhikkhu is likened to a well-bred horse (Cf. III, x, 4—6); 8. four Forces (balas); 9. four reasons why a Bhikkhu is unable to live a retired life in the forest, and four reasons why another Bhikkhu is able to do so; 10. four conditions by which man eradicates or holds on to self.

XXVII. (p. 253—257) 11 Suttas: —

1—10. By four things one goes to hell and by four others to heaven; [11.] supplement on four things to be practised, for the sake of the knowledge which causes the abandoning of lust and all that follows on it.

Sum total of the Suttas: — 271.

V. PAÑCAKA-NIPĀTA (part III, p. 1—278).

I. Sekhabala-Vagga (p. 1—9) 10 Suttas: —

1. The (5) sekhabalas enumerated; 2.—described; 3.—lead to both pleasures, earthly and 4. heavenly; 5.—secure a holy life; 6.—protect against sin; 7.—make a man independent of external guard and 8—9. steadfast in the 'Good Law'; 10.—give him increase in the 'Doctrine and Discipline'.

II. Bala-Vagga (p. 9—14) 10 Suttas: —

1. The (5) balas (= sekha<sup>o</sup>); 2. the foremost amongst the sekhabalas is panna<sup>o</sup>; 3. a partly different list is given; 4.—described; 5. where each of them is to be seen; 6. = 2.; 7—10. four modes of practising sila, samādhi, paññā, vimutti, and vimuttiñāpadassana.

III. Pañcaṅgika-Vagga (p. 14—32) 10 Suttas: —

1—2. No spiritual welfare without compliance to those living with us in the same community; 3. a mind

not depraved by the (5) depravities easily realizes the (5) abhiññas; 4. where is sila, there is sammāsamādhi (up to vimuttinānadassana); 5. sammāditṭhi bears fruits of salvation only when favoured by five things; 6. the (5) vimuttāyatanas described; 7. the (5) ñānas arising from the practice of appamāṇa samādhi; 8. methods of practising the fivefold samādhi, and powers attained by doing so; 9. blessings of caṅkama; 10. on some (5) nissandas.

IV. Sumanā-Vagga (p. 32—44) 10 Suttas: —

1. On the meritoriousness of almsgiving; 2. in the first place donations are to be made to the Order of the Enlightened-One; 3. on the duties of women; 4. on the reward of almsgiving in this world and in the next; 5. blessings of almsgiving; 6. gifts made at due season; 7. how alms consisting in food are duly returned to the giver; 8. advantages bestowed upon him who has faith; 9. reasons for parents to wish for a son; 10. everybody reaches prosperity through one who has faith.

V. Muṇḍarāja-Vagga (p. 45—62) 10 Suttas: —

1. On five modes of appropriating wealth, approved of by the Buddha; 2. a good man is a benefactor in five respects; 3. on five rare boons which are not to be obtained by prayers or aspirations; 4. he who gives pleasant things receives also pleasant things; 5. on a fivefold superabundance of merits; 6. five blessings are named; 7. on five treasures; 8—9. on five states not to be obtained by anybody in the world; 10. how the venerable Nārada calmed king Muṇḍa at the death of queen Bhaddā.

VI. Nivarana-Vagga (p. 63—79) 10 Suttas: —

1. On five obstructions to reasoning; 2. these are a store of evil; 3. five qualities to be striven after; 4. five wrong times for spiritual exertion; 5. womankind is throughout a snare of Māra; 6. how to secure religious life; 7. everybody should consider repeatedly five matters; 8. on five reasons of worldly prosperity; 9—10. five

qualities are difficult to meet with in one who has left the world when he was aged.

VII. Saññā-Vagga (p. 79—83) 10 Suttas: —

1—2. Five ideas, if developed, end in Nirvāṇa; 3—4. the fivefold noble growth; 5—6. how a Bhikkhu may be fit for conversing with and living with his fellow-students; 7. what result is to be expected for a Bhikkhu or Bhikkhuni who practises five conditions; 8. the Buddha himself has practised them before attaining Buddhahood; 9—10. five exercises conducive to the highest perfection.

VIII. Yodhājīva-Vagga (p. 84—110) 10 Suttas: —

1—2. Five epithets of a Bhikkhu released in mind, released by wisdom; 3—4. on the Bhikkhu who has his dwelling in the Law (dhammavihārin); 5—6. on five individuals, resembling five warriors by profession; 7—10. on five disasters to come (anāgatabhayāni).

IX. Thera-Vagga (p. 110—118) 10 Suttas: —

1—5. On five qualities which make an Elder disagreeable to his fellows in the Brotherhood; 6—7. on five qualities which make an Elder agreeable to his fellows in the Brotherhood; 8. on five qualities by which an Elder is unprofitable, and on five by which he is profitable to everyone; 9. five qualities of a Bhikkhu still under training are enumerated, which bring about loss or gain, respectively; 10. the same are explained.

X. Kakudha-Vagga (p. 118—126) 10 Suttas: —

1—2. Five blessings named; 3. five modes of declaring one's own knowledge; 4. five pleasant states of life; 5. by five qualities a Bhikkhu will soon attain the immovable State; 6—8. the same, but adding, as further condition, the exercise which consists in fixing the attention on the inspiration and expiration; 9. the Tathāgata is likened to the lion, king of animals; 10. on five spurious teachers and the one true teacher, i. e. the Blessed-One.

XI. Phāsuvihāra-Vagga (p. 127—136) 10 Suttas: —

1. On five conditions of confidence for a Bhikkhu still under training; 2. what makes a Bhikkhu ill-famed?

3. a bad Bhikkhu is like a bandit full of tricks for escaping; 4. what gives a Bhikkhu the dignity of a tender ascetic (*samaṇasukhumāla*)? 5. five other pleasant states of life (Cf. X, 4); 6. how far can the Order live a pleasant life? 7—8. by five qualities a Bhikkhu deserves worship and gifts; 9. by five qualities a Bhikkhu rules the four quarters; 10. by five qualities he is fit for a solitary life in the forest.

**XII. Andhakavinda-Vagga** (p. 136—142) 10 Suttas: —

1. Five qualities make a Bhikkhu disagreeable and five others make him agreeable to families; 2. five conditions under which an ascetic is unfit for attendance and five others under which he is fit for it; 3. also, unfit or fit for right meditation; 4. the junior Bhikkhus are to be instructed and established in five rules of life; 5—10. five qualities drag a Bhikkhunī down to hell and five others lead her up to heaven.

**XIII. Gilāna-Vagga** (p. 142—147) 10 Suttas: —

1. If a Bhikkhu in illness is not deprived of five qualities, he may hope to find perfect release; 2. what result is to be expected for a Bhikkhu or Bhikkhunī who practises five conditions (Cf. VII, 7); 3. five conditions under which a sick man is hard to tend, and five others, under which he is easy to tend; 4. five qualities which make a person unfit to tend a sick man, and five others which make him fit for such services; 5—6. five things do not bestow long life and five things do so; 7. five conditions under which a Bhikkhu is unfit to live alone, when he is gone away from the Order, and five other conditions under which he is fit to do so (*saṅghambhāvapakāsitun ti saṅghato nikkhamitvā ekato vāsituṃ*, Com.); 8. five troubles and five comforts of an ascetic; 9. five unpardonable sins; 10. five losses and five blessings.

**XIV. Rāja-Vagga** (p. 147—164) 10 Suttas: —

1. The Tathāgata, when founding the kingdom of righteousness, has his counterpart in the universal monarch; 2. and Sāriputta his in the eldest son of the

universal monarch, who succeeds his father on the throne; 3. both the universal monarch and the Tathāgata are subject to the Dhamma, their king (Cf. III, II, 4); 4. as an anointed king, wherever he abides, is in his own realm, even so a Bhikkhu, wherever he abides, has his mind released; 5—6. as the eldest son of a king aspires to royalty, or viceroyalty, respectively, even so does a Bhikkhu with regard to the destruction of sin; 7. five persons who sleep little in the night; 8. a Bhikkhu who deserves this name is likened to a true royal elephant; 9—10. five conditions under which an elephant of State does not deserve this name, or deserves it, respectively, and likewise five conditions under which a Bhikkhu does not deserve worship and gifts, or deserves them, respectively.

XV. Tikaṇḍaki-Vagga (164—174) 10 Suttas: —

1—2. On five individuals, each having some noteworthy characteristics; 3. five jewels, the appearance of which is rare on earth; 4. on five modes of arriving at indifference of mind; 5. by five one goes to hell and by five others to heaven; 6. five conditions under which a friend is not to be resorted to, and five others under which he is to be resorted to; 7. how a bad man gives alms, and how a good man does so; 8. on the manner of almsgiving by a good man; 9—10. five conditions bring about deterioration in a Bhikkhu, said to be samayavimutta, but not so their opposite.

XVI. Saddhamma-Vagga (p. 174—185) 10 Suttas: —

1—3. On the spirit in which the 'Good Law' must be heard, in order to bring fruit to the hearer; 4—6. the decline of the 'Good Law', as well as its duration, depends upon the wrong or right behaviour of the Bhikkhus; 7. on speeches styled ill placed and well placed, respectively; 8. five reasons for a Bhikkhu to be diffident, and five others for him to be confident; 9. one who is about to instruct others should call to mind five things; 10. five things difficult to remove.

XVII. *Āghata-Vagga* (p. 185—202) 10 Suttas: —

1—2. On five repressions of ill-will; 3. = VII, 5—6; 5. five reasons why one puts a question to another person; 6. in the first part a dispute between Sāriputta and Udayi is related, and in the second the Buddha shows how an Elder is agreeable to his fellows in the Order; 7. precepts for him who likes to pronounce an exhortation, and for him who receives it; on those who are not susceptible of exhortation and those who are so; 8. man is compared to a tree the growth of which is stopped or left unchecked; 9. how far a Bhikkhu apprehends quickly and does not forget what he has learnt; 10. what is the best sight, hearing, comfort, perception, and existence?

XVIII. *Upāsaka-Vagga* (p. 203—218) 10 Suttas: —

1—2. Five reasons for a layman to be diffident, and five others for him to be confident; 3. five reasons for going to hell or to heaven; 4. five dangers for a layman; 5. by five qualities one is an outcast, and by five others one is a jewel among laymen; 6. five reasons for a layman to retire into solitude, from time to time; 7. five forbidden trades; 8. one who observes the five Commandments need not be afraid of penalties; 9. a householder too is destined to the supreme Insight (*sambodhi*); 10. story of the pious Gavesi who, under the supreme Buddha Kassapa, has realized the highest salvation, together with 500 laymen who have become ascetics.

XIX. *Arañña-Vagga* (p. 219—221) 10 Suttas: —

1—10. Ten classes of men, each excelling by a special kind of ascetism, are described, and in every class one is named, as being the best among five who devote themselves to the same life, but from different motives.

XX. *Brāhmaṇa-Vagga* (p. 221—246) 10 Suttas: —

1. On five ancient brahmanic customs, which at present only occur among dogs; 2. on five classes of Brahmins; 3. the Buddha answers a Brahmin asking him the reason why the sacred texts sometimes cannot be

recalled, and sometimes can; 4. a Brahmin praises the Dhamma of the Buddha, extolling it by five exquisite similes; 5. the same Brahmin is allowed to praise the Buddha in the presence of 500 Licchavis; 6. on the five great dreams of the Bodhisat; 7. on five obstacles of the Vassa, unknown to ordinary soothsayers; 8. a word is well spoken, if endowed with five qualities; 9. when virtuous ascetics visit a family, there are five occasions for this to produce merit; 10. on the five elements of deliverance.

**XXI. Kimbila-Vagga (p. 247—251) 10 Suttas: —**

1. Reasons why, after the Parinirvāṇa of the Tathāgata, the 'Good Law' will not endure, and why it will endure; 2. five blessings in hearing the Dhamma; 3. a Bhikkhu is likened to a well-bred horse; 4. the five Forces (balas); 5. the five Cetokhilas; 6. five bondages of heart; 7. five blessings in gruel (yāgu); 8. also in cleaning one's teeth with a toothstick; 9. five evil consequences of reciting the Dhamma with a drawling, singing voice; 10. how one receives in sleep the reward of one's thoughtlessness and thoughtfulness, respectively.

**XXII. Akkosaka-Vagga (p. 252—256) 10 Suttas: —**

Five evil results springing from (1) reviling (2) contentiousness (3) breach of morality (4) talkativeness (5—6) ill-will (7—8) unamiability (9) fire (10) sojourn at Madhurā. [From 3—8 the good results of the opposite good conduct are also named.]

**XXIII. Dīghacārika-Vagga (p. 257—261) 10 Suttas: —**

Five evil results springing from (1—2) roving about (3—4) exceedingly protracted residence (5) living as a family friend (6) too intimate contact with families (7) wealth (8) a family taking its meal at the wrong time (9—10) black snakes, a counterpart of which are women. [At 1—4 and 7—8 the opposite blessings are named.]

**XXIV. Āvāsika-Vagga (p. 261—267) 10 Suttas: —**

1. By five qualities a resident Bhikkhu is unworthy or worthy of honour; 2. he is disagreeable or agreeable

to his fellow-students; 3. he illumines his residence; 4. he is very useful to his residence; 5. he has compassion on householders; 6—10. he goes to hell or heaven.

XXV. Duccarita-Vagga (p. 267—270) 10 Suttas: —

1—8. Five evil and good results springing from bad or good conduct, respectively; 9. five evils i. e. those of a charnel-house and those likened to them, in a man; 10. five evil results to one who is in love with another.

XXVI. [Upasampadā-Vagga] (p. 271—278) 21 Suttas: —

1. Qualities to be sought for in the Bhikkhu who confers the Upasampadā; 2. those in him who gives Nissaya or institutes a novice; 3—8. five sorts of selfishness, for the destruction of which one lives a religious life. After having given them up, one is able to practise the four Jhānas and so on, up to Arhatship; 9—11. qualities necessary to anyone of the (13) officials in the Order; 12—15. the observance or non-observance of the five Commandments decides the heaven or hell for each one, be he Bhikkhu or layman, man or woman, orthodox or sectarian; [16—21.] supplement corresponding with III, xxvii, 11, differing only in number and kind of things to be practised.

Sum total of the Suttas: 271 or about 300, if we count a separate Sutta for each of the different persons mentioned *sub* XXVI, 9—11 and 12—15.

CHAKKA-NIPĀTA (part III, p. 279—452).

I. Āhuneyya-Vagga (p. 279—288) 10 Suttas: —

1—4. Various reasons, in number six, why a Bhikkhu is qualified to receive homage and presents; 5—7. a Bhikkhu thus qualified is likened to a well-bred royal horse; 8. six Anuttariyas; 9. six subjects to be recollected; 10. the same in detail.

II. Sārāṇiya-Vagga (p. 288—308) 10 Suttas: —

1—2. On six matters that should be remembered; 3. on six principles or elements of Deliverance; 4—5. on



the unhappy and happy death; 6. a wife endeavours to lead her husband, who is ill, to complete indifference of mind; 7. the Buddha exhorts his disciples to spiritual strenuousness; 8. on the sinfulness of hurting any species of living beings; 9. how to dwell on the thought of death; 10. reasons for doing so.

### III. Anuttariya-Vagga (p. 309—329) 10 Suttas: —

1. Three conditions connected with spiritual decay; three further reasons; 2. six conditions, the very reverse of the former; 3. on six denominations of sensual pleasures; 4. a Bhikkhu, if endowed with six qualities, is able to cleave mount Himavat; 5. on six subjects to be recollected (dealt with differently from I, 10); 6. = 5. (only slightly varied); 7. on six seasons for a Bhikkhu to approach another endowed with mental energy, for the sake of being instructed in the Dhamma; 8. dispute among the Elders about the due season for doing the aforesaid (7.); Mahākaccāna repeats what he had heard from the Buddha himself (= 7.); 9. on five subjects to be recollected, propounded by Ānanda, while the sixth is added by the Buddha (differently from I, 9; 10; III, 5; 6); 10. the six Anuttariyas are explained in full.

### IV. Devatā-Vagga (p. 329—344) 12 Suttas: —

1. Six conditions of spiritual decay and their opposite; 2. six conditions of spiritual progress; 3. the same, only 5—6 are given differently; 4. without faith in the Buddha, the Dhamma, and the Saṅgha, and observance of the Commandments nobody, not even the highest angel and archangel, can enter supreme knowledge; 5. six ingredients of vijjā; 6. on six roots of contention; 7. on the almsgiving which has six attributes; 8. a Brahmin who denies action is refuted; 9. three causes of the rise of kamma; three further causes; 10. reasons why the 'Good Law' will be of short or long duration after the Parinirvāṇa; 11. whatever he shall desire, nothing is impossible to a Bhikkhu having his mind under control; 12. what the Buddha likes most.

V. Dhammika-Vagga (p. 344—373) 12 Suttas: —

1. Who is the true Nāga? 2. how did it come that Migasālā, a lay-woman, was unable to understand how two men, one living in celibacy and one in the married state, could attain the same lot after death; 3. on poverty in a twofold meaning; 4. Bhikkhus who devote themselves to Jhāna should be praised; 5—6. how far the Dhamma of the Buddha is attended with advantages even in this world; 7. it is enough to know oneself free from āsavas; 8. without subjugation of senses there is no final release, just as a tree deprived of branches and leaves is destined to ruin; 9. Ānanda answers a question addressed to him by Sāriputta who in turn says that Ā. himself is a true pattern of a Bhikkhu; 10. on six different ends of life; 11. on appamāda depends both the temporal and the spiritual end of life; 12. the story of the venerable Dhammika who, on account of his quarrelsome disposition, had been banished by native people from seven different abodes, and was gone to the Buddha, who, in his turn, receives him in friendly way, and converts him from his roughness.

VI. Mahā-Vagga (p. 375—420) 10 Suttas: —

1. A lute with strings too loose or too strained gives no tone, and such is man, when striving after holiness; the Arhat is intent upon six matters; 2. on the occasion of the death of the venerable Phagguṇa the Buddha expounds six blessings of hearing the Dhamma and investigating its sense, in due season; 3. Pūraṇa Kassapa divided mankind into six classes, according to the colour they have by nature, but the Buddha alone knows what is the nature of men, and propounds, therefore, another division of mankind; 4. on six conditions under which a Bhikkhu is worthy of homage and presents, also on six different modes of getting rid of the āsavas; 5. the Buddha exhorts a worker in wood to give alms to the Order; 6. the story of Citta son of Hatthisāri who, after having become a Bhikkhu and attained high spiritual states, returned to the world, but again left the world

and attained Arhatship; 7. whereas the Elders try to guess the meaning of an enigmatical sentence, the true meaning of it is set forth by the Buddha; 8. the Tathāgata possesses full knowledge of the hearts of men; 9. doctrines on sensual pleasures (kāmas), their origin, difference, fruit, cessation, and the way leading to this last; the same doctrines on vedanā, saṃṣāra, āsava, kamma, and dukkha; 10. on the six Balas or Forces of the Tathāgata, and how he, therefore, is able to answer every question.

VII. Devatā-Vagga (p. 421—429) 10 Suttas: —

1.—2. Without having abandoned six dhammas one is unable to realize the fruition of the State of Anāgāmin and Arhat, respectively; 3. on some consequences of cultivating friendship with sinners and with virtuous men; 4. of delighting in society and of not delighting in it; 5. on six conditions of spiritual gain, concisely and at length; 6. without concentration of mind the various kinds of Iddhi will not arise, with it they will arise; 7.—10. six qualities are needed by a Bhikkhu, if he wishes to arrive at readiness in realizing everywhere anything he likes, at strength in contemplation, and at the first stage of trance.

VIII. Arahatta-Vagga (p. 429—434) 10 Suttas: —

1. Six qualities in a Bhikkhu decide his present and future state; 2. six are indispensable for realizing Arhatship; 3. and full knowledge of supreme wisdom; 4. by six a Bhikkhu lives in complete ease, when he has also set about the destruction of āsavas; 5. what is needed to acquire and augment virtue; 6. a Bhikkhu makes swift progress in virtue, if he abides in six conditions; 7.—8. he goes to hell or heaven, if he is endowed with six habits; 9. six requisites for a Bhikkhu who will realize Arhatship; 10. under six conditions spiritual loss or gain, respectively, are to be expected.

IX. Sīti-Vagga (p. 435—440) 11 Suttas: —

1. Six conditions under which a Bhikkhu is unable or able to realize the highest calmness of mind;

2—4. to conform his life to the 'Good Law'; 5. to attain truth; 6—7. one who adheres to right views is no longer able to produce six mental states; 8—11. six points of non-liability (*abhabbatthānas*).

X. *Ānisaṃsa-Vagga* (p. 441—445) 11 Suttas: —

1. Six rare appearances; 2. six blessings of seeing face to face the Fruition of *Sotāpatti*; 3—6. unless a *Bhikkhu* regards *saṅkhāras*, *dhammas*, and *nibbāna* as they ought to be regarded, he cannot reach his goal; 7—9. a *Bhikkhu* is able to call up in his mind the idea of impermanence, of suffering, and of non-individuality, if he reflects upon six blessings and neglects all existing things; 10. the three *bhavas* are to be given up, and one should be trained in the three *sikkhās*; 11. the three *taṇhās* and the three *mānas* are to be given up.

XI. *Tika-Vagga* (p. 445—449) 10 Suttas: —

Ten groups of *dhammas* each are enumerated.

XII. (p. 449—452) 8 Suttas: —

1. Under six conditions one is unable or able to meditate on the impurity of the body; 2. the same as regards meditation on the evils of sensations, and so on; 3—4. how, on account of six qualities, celebrated householders, beginning with *Tapussa*, attained the highest consummation; 5—8. supplements.

Sum total of the Suttas: — 124, or about 150 if we count a separate Sutta for each of the *Satipatthānas* (XII, 2) and likewise for each householder (XII, 4).

*SATTAKA-NIPĀTA* (p. IV, p. 1—149).

I. *Dhana-Vagga* (p. 1—8) 10 Suttas: —

1—2. Seven conditions under which a *Bhikkhu* is either not dear or dear to his fellow-students; 3. seven *Balas*; 4. the same explained; 5. seven *Dhanas*; 6. the same explained; 7. seven kinds of wealth not shared (with the owner) by others; 8. seven *Samyojanas*; 9. how in order to get rid of them a holy life is lived; 10. also seven *S.* (the same as *sub* 8 exc. 6 and 7, which are different).

## II. Anusaya-Vagga (p. 9—15) 8 Suttas: —

1. Seven Anusayas; 2. how these are to be abandoned;
3. which families are to be visited; 4. seven individuals are worthy of homage and presents; 5. simile of the water applied to seven individuals; 6—7. on seven individuals, each of whom is worthy of homage and presents;
8. seven constituent parts of a niddasa (= khināsava).

## III. Vajji-Vagga (p. 16—27) 12 Suttas: —

1. Seven conditions of welfare taught to the Licchavis about the Vajjians (sermon referred to *sub* 2 § 3);
2. on the same subject (= M.P.S. I, 1—5); 3. (= M.P.S. I, 6); 4—7. on the same subject with some variations;
- 8—9. seven conditions of loss or welfare for a Bhikkhu under training, and for a lay-disciple; 10—12. seven kinds of failure, success, loss, and gain of a lay-disciple.

## IV. Devatā-Vagga (p. 27—39) 10 Suttas: —

- 1—4. On seven conditions of welfare for a Bhikkhu (in each Sutta with slight variations); 5—6. what Bhikkhu is to be resorted to as a friend; 7. on seven qualities required by a Bhikkhu who will realize the four Paṭisambhidās; 8. seven required by him who wishes to get the mind under control (the same with regard to Sāriputta); 9. the Buddha points to the seven constituent parts of a niddasa (Of. III, 8) as made known by him;
10. = 9 (only the niddasavatthus are differently given).

## V. Mahāyaṇṇa-Vagga (p. 39—67) 10 Suttas: —

1. The seven Viññāṇaṭṭhitis; 2. seven requisites for the attainment of samādhi; 3. seven fires; 4. on the occasion of a great sacrifice the Buddha delivers a speech full of moral instruction; 5. seven ideas to be developed;
6. the same in detail; 7. without complete chastity there is no complete knowledge; 8. on union and separation with regard to both sexes; 9. reasons why the same offerings have, in one case, no great reward, while, in another case, they have a great reward; 10. what a lay-woman called the greatest wonder among seven.

## VI. Avyākata-Vagga (p. 67—98) 10 Suttas: —

1. Why there is no uncertainty about things not

manifested in a holy disciple of the Buddha, learned in the Scriptures? 2. on seven states of man (*purisagatis*) and the so-called *anupādā parinibbāna*; 3. *Moggallāna* receives instruction on the knowledge possessed by the inhabitants of the Brahma-world, concerning *sa-upādisesa* and *anupādisesa*, from the mouth of one of them, and the Buddha supplements it; 4. on the immediate fruits of almsgiving; 5. on four matters which a *Tathāgata* need not guard against, and on three in which he is blameless; 6. reasons why the 'Good Law' will have no long duration, and why it will last long; 7. seven qualities in a *Bhikkhu* who wishes to effect the destruction of *āsavas*; 8. rules to overcome somnolence, and some other miscellaneous subjects are dealt with; 9. on seven wives, each of them likened to a murderer, a robber and so on; 10. doctrines on anger.

VII. *Mahā-Vagga* (p. 99—139) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order; 2. on the theme 'impermanent are all component things', with copious illustrations taken from the general dissolution in future times; the example of a former teacher named *Sunetta*; 3. under which conditions *Māra* cannot attack a holy disciple; 4. on seven qualities by which a *Bhikkhu* becomes worthy of homage and presents; 5. on the high dignity of one who is styled *khmāsava*; 6. reverence for the Teacher implies also reverence for the Dhamma and so on, and the same with irreverence; 7. practice of the *satipatṭhānas* and the like is indispensable for arriving at final emancipation; 8. the sermon called *aggikkhandhopama*, on the preaching of which a hot stream of blood gushed from the mouth of sixty *Bhikkhus*, and sixty others returned to the world saying 'difficult is this O Blessed-One, difficult is this O Blessed-One', while sixty others reached salvation; 9. on forbearance towards our fellows in religious life; 10. life is short, let us cultivate earnestness!

## VIII. Vinaya-Vagga (p. 140—144) 10 Suttas: —

1—8. Seven qualities of a vinayadhara; 9. on a sure criterion for discerning what is the Dhamma, the Vinaya, and the doctrine of the Buddha; 10. seven rules for settling questions.

## IX. [Vaggasaṅgahitā Suttanta] (p. 144—149)

10 Suttas: —

On some miscellaneous matters, each of which is discussed as comprising seven parts.

Sum total of the Suttas: — 90 or a little more, if we here also count the last Suttas separately.

## AṬṬHAKA-NIPĀTA (part IV, p. 150—350).

## I. Mettā-Vagga (p. 150—172) 10 Suttas: —

1. Eight advantages to be expected from the practice of benevolence; 2. eight reasons and causes which strengthen elementary wisdom (āḍibrahmacariyikā paññā); 3—4. eight qualities which make a Bhikkhu unpleasant or pleasant to his fellow-students; 5. eight conditions inseparable from the 'world'; 6. the same at greater length; 7—8. whosoever will not be subdued by those (worldly) inclinations which have ruined Devadatta must subdue them; 9. on certain practices of Nanda which are conducive to religious life; 10. why it is necessary to remove bad Bhikkhus, in order to save the rest.

## II. Mahā-Vagga (p. 172—208) 10 Suttas: —

1. Some brahmanical statements about the ascetic Gotama put in a true light; 2. Siha, the general, visits the Blessed-One who, in his turn, overcomes the scruples of the former (= M. VI, 31); 3. a Bhikkhu is likened to a well-bred royal horse; 4. difference between horses and men, in respect of their behaviour; 5. eight defects; 6. eight qualities by which a Bhikkhu (and Sāriputta) is suitable for a messenger; 7—8. woman fascinates man, and man woman by reason of eight things; 9—10. on eight wonders of the ocean and on eight of the Doctrine and Discipline.

### III. Gahapati-Vagga (p. 208—235) 10 Suttas: —

1. Ugga of Vesālī, a householder, narrates eight marvellous events which have happened to him, and is proclaimed by the Buddha to be endowed with eight marvels; 2. the same is related of Ugga of Hatthigāma; 3. Hatthaka Ālavaka, another householder, is praised by the Buddha, chiefly on account of his wish that others might not gain knowledge of the good qualities he had; 4. once he gave the reasons of his great popularity to the Buddha, who declared him to be possessed of eight marvels; 5—6. on the Upāsaka as he should be; 7. eight Forces, each being proper to a special kind of man; 8. on eight Forces by which an Arhat is sure to be an Arhat; 9. there are eight wrong times and seasons and only one right time and season for leading a life of holiness; 10. instructions given by the Buddha to the venerable Anuruddha on the value and practice of eight thoughts fitting for eminent men (*mahāpurisavitakkā*).

### IV. Dāna-Vagga (p. 236—248) 10 Suttas: —

1. Eight kinds of gifts; 2. a strophe on the divine way to the world of gods; 3. eight motives for alms-giving; 4. the image of the field and seed is interpreted and applied to the ascetics and the presents made to them; 5. on eight modes of rebirth of an almsgiver, according to his wish; 6. the three opportunities of acquiring merit considered in the eight different results produced by those who take them; 7. eight gifts dealt out by the good man living in the world; 8. encomium upon him; 9. on eight fountain-heads of merit; 10. the eight mortal sins leading to rebirth in hell, among animals and ghosts.

### V. Uposatha-Vagga (p. 248—273) 10 Suttas: —

1. On the observance of the Uposatha with eight constituent parts; 2—3. how does it come, that such an Upo will bring about great blessings to him who observes it? — 4. all men are equally concerned with it; 5. — 2—3; 6. the Buddha answers the question concerning



the qualities women must possess, in order to be reborn to companionship of the charming angels (*manāpayikā devā*); 7—8. on the same subject-matter; 9—10. by four mental dispositions women are declared to have won this world, and by four others they are declared to have won the next world.

VI. *Sa-ādhāna-Vagga* (p. 274—293) 10 Suttas: —

1. How the Blessed-One permitted women to enter the Order (= C. X, 1); 2. eight requisites needed by a Bhikkhu who is to become instructor of another Bhikkhu; 3. a rule distinguishing what the doctrine of the Buddha is from what it is not; 4—5. there are four conditions of temporal welfare and four other conditions of spiritual welfare for a man living in the world; 6. eight designations of sensual pleasures are explained; 7—10. by eight qualities a Bhikkhu is worthy of worship and offerings.

VII. *Bhūmicāla-Vagga* (p. 293—313) 10 Suttas: —

1. A Bhikkhu, living in solitude and free from dependence, may possibly show eight different attitudes of mind towards those wishes for material gifts which have sprung up in him; 2. under which conditions a Bhikkhu may be said to please himself and others, or himself and not others, or others and not himself; 3. instruction as to the way to attain a state of mind where there is but one thought, that of holiness; 4. the Buddha relates what has happened to him, when he dwelt at Gayā on the *Gayāsisa*, before attaining the supreme Buddhahood; 5. on the eight positions of mastery; 6. on the eight stages of deliverance; 7. on the eight unworthy practices; 8. on the eight worthy practices; 9. on the eight assemblies; 10. how Ānanda was incapable of comprehending a suggestion of his Master, and how Māra approached the Buddha; eight causes of earthquake.

VIII. *Yamaka-Vagga* (p. 314—335) 10 Suttas: —

1—2. Eight qualities needed by a Bhikkhu in order to be completely pleasant and pure; 3. how a Bhikkhu

is to dwell on the thought of death; 4. and how this thought will finally lead to Nirvāṇa; 5. on eight blessings; 6. on the same, each single blessing being described; 7. = VII, 1; 8. = VII, 2; 9. eight conditions are conducive to a Bhikkhu still under training, and eight others are not so; 10. on the eight occasions for indolence and on the eight occasions for energy.

IX. Sati-Vagga (p. 336—350) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order (Cf. VIII, vii, 1);
2. under which conditions a sermon presents itself to the mind of the Tathāgata; 3. what answer the followers of the Buddha have to give, if asked about the origin, the end, and the essence of all dhammas; 4. under eight conditions a bandit will soon be seized, and under eight others he will be undisturbed at his profession;
5. on eight different denominations of the Tathāgata; 6. what the Buddha likes most (Cf. VI, iv, 12); 7. the Order is entitled to overturn the begging-bowl or to set it up again before a layman on account of eight reasons; 8. the laymen are entitled to manifest dissatisfaction or satisfaction against a Bhikkhu on account of eight reasons; 9. likewise the Order is entitled to proceed with censures against a Bhikkhu of such habits;
10. there are eight kinds of disqualification which a Bhikkhu incurs, who is under the censure called tassa-pāpiyyasikā.

Here follow first a number of names of female followers of the Buddha, then the ordinary concluding chapter.

Sum total of the Suttas: — about 100.

NAVAKA-NIPĀTA (part IV, p. 351—466)

I. Sambodha-Vagga (p. 351—373) 10 Suttas: —

1. How to answer questions about those mental dispositions which foster all that belongs to the supreme knowledge; 2. how far a Bhikkhu is to be styled

nissayasampanna; 3. the Buddha teaches the venerable Meghiya, who has been tempted in the solitude, the means by which one might attain Nirvāṇa, even in this world; 4. instruction given by the Buddha to the venerable Nandaka on four things needed by a Bhikkhu, in order to reach perfection; and instruction given by Nandaka to his fellow Bhikkhus on five advantages springing from hearing the Law, preached in due course, and from religious conversation; 5. on four Forces and five reasons for fear; 6. things to resort to or not to resort to; 7—8. what an Arhat is not able to perform; 9. nine individuals; 10. nine individuals are worthy of worship and offerings.

II. *Sīhanāda-Vagga* (p. 373—396) 10 Suttas: —

1. Sāriputta makes known to the Buddha how much he is established in the meditation called *kāyagatā sati*, and forgives a Bhikkhu who had defamed him; 2. on nine individuals who are released from hell and similar evil states, though they have the Skandhas remaining (*sa-upādisesā*) when dying; but the Buddha himself is afraid this doctrine may bring about carelessness in the hearers; 3. on the only true reason why a holy life is lived, that abides in the Blessed-One; 4. Sāriputta examines Samiddhi on some cardinal points of the Doctrine; 5. why we should become disgusted with this body; 6. nine *Saññās* are to be developed; 7. under which conditions one should not visit families or visit them, why one should not sit down in their houses or should sit down there; 8. on the observance of the *Upasatha* with nine constituent parts; 9. a number of *Devatās* announce what had caused them after-remorse; 10. the Buddha narrates how, in a former birth, he gave many and great presents, when he was the Brahmin *Velāma*, but he declares that benevolence and the feeling of impermanence surpass all other gifts.

III. *Sattāvāsa-Vagga* (p. 396—409) 11 Suttas: —

1. The Uttarakurus, the inhabitants of Jambudīpa and the Tāvātimsa-Gods, are spoken of as outdoing

one another, every time in three things; 2. on three times three different horses and men; 3. nine dhammas, each having its root in craving; 4. on nine abodes of beings (*sattāvāsā*); 5. in what manner the mind of a Bhikkhu is well stored with wisdom; 6. on the same subject, but more diffusively and substituting 'thoughts' for wisdom; 7—8. if the five sorts of fear are calmed and the four elements of Sotāpattiship are present, a man may declare himself to have overcome hell and so on and to have entered the stream leading to Sambodhi; 9. on the nine occasions of ill-will; 10. on the nine repressions of ill-will; 11. on the nine successive destructions.

IV. Mahā-Vagga (p. 410—448) 10 Suttas: —

1. On the nine successive states; 2. the means and ways of attaining them; 3. happiness originating in the five pleasures of sense is the reverse of the happiness called Nirvāṇa, which consists of nine states of trance one higher than the other; 4. without being well acquainted with the whole system of contemplation nobody is able to make progress in it; 5. the destruction of the āsavas is the result of every step made in the sphere of contemplation; 6. an intricate question about consciousness is answered; 7. the doctrine of the Buddha on the world's end expounded; 8. the struggle of the devas and asuras is typical of the struggle of the Bhikkhus with Māra; 9. when a Bhikkhu should resort to solitude, and how he there gets rid of all āsavas; 10. the Buddha relates to Ānanda how he had attained the Buddhahood by going through the nine successive states, and describes them *in extenso*.

V. Pañcāla-Vagga (p. 449—454) 10 Suttas: —

1. A discourse to the same effect as in IV, 3, with reference to a stanza attributed to a devaputta; 2. who is rightly to be called 'witness in the body' (*kāyasakkhi*)? 3. — 'emancipated by wisdom'? 4. — 'emancipated in two ways'? 5—10. on the meaning of a series of terms or notions.

## VI. Khema-Vagga (p. 455—456) 11 Suttas: —

1—10. as in V, 5—10; 11. holiness cannot be realized without putting away nine dhammas.

## VII. Satipatthāna-Vagga (p. 457—461) 10 Suttas: —

The four Satipatthānas are to be practised in order to get rid of (1) the five weaknesses of moral training (2) the five obstacles to a religious life (3) the five pleasures of sense (4) the five Skandhas springing from Upādāna (5) the five bonds belonging to the lower part (6) the five states of existence (7) the five kinds of niggardliness (8) the five bonds belonging to the upper part (9) the five kinds of stubbornness (10) the five bondages of heart.

## VIII. Sammappadhāna-Vagga (p. 462—463)

10 Suttas: —

The four Sammappadhānas are enjoined here in the same manner as the four Sati<sup>o</sup> before.

## IX. Iddhipāda-Vagga (p. 463—464) 10 Suttas: —

So also the four Iddhipādas.

Then follows some additional matter.

Sum total of the Suttas: — 100.

## DASAKA-NIPĀTA (part V, p. 1—310).

## I. Ānisaṃsa-Vagga (p. 1—14) 10 Suttas: —

1. How good conduct gradually nears a summit (of righteousness); 2. in a Bhikkhu possessed of good conduct spiritual life goes on spontaneously, not intentionally; 3—5. and according to an internal law of causation; 6—7. how far it is possible to be without any (distinct) perception, and yet to have perception; 8—10. how a Bhikkhu can acquire thorough brightness and purity.

## II. Nātha-Vagga (p. 15—32) 10 Suttas: —

1. A Bhikkhu who is endowed with five qualities, and who resorts to a dwelling-place likewise endowed with five qualities, will soon attain complete emancipation; 2. a Bhikkhu who is deprived of five and endowed with

five qualities is styled 'the accomplished one', 'the perfect one', 'the excellent man'; 3. the ten bonds; 4. there is no progress in holy life without abandoning the five kinds of stubbornness and the five bondages of heart; 5. ten are deemed chief of all of the same class; 6. ten individuals worthy of homage and presents; 7—8. on the ten conditions granting protection (*nāthakaraṇā dhammā*); 9. the ten noble states (*ariyāvāsas*); 10. the same are explained.

III. *Mahā-Vagga* (p. 32—69) 10 Suttas: —

1—2. On the ten Forces of a *Tathāgata*; 3. how we are to abandon something by deed, something by word and something by insight; 4. some marks are given, by which it is possible to distinguish true statements which a *Bhikkhu* makes about himself from false; 5. the ten *Kaṣiṇāyatanas*; 6. a stanza quoted from S. I, 126 is interpreted and proved to be conformable to the doctrine of the ten *Kaṣiṇas*; 7—8. the ten great questions, an epitome of the Doctrine of the Buddha; 9. instability is everywhere, and change; therefore the wise loathe all, having a mind only to attain in this life the *anupāda-parinibbāna*; 10. the king *Pasenadi* states what had most impressed him in the Blessed-One.

IV. *Upāli-Vagga* (p. 70—77) 10 Suttas: —

1. Ten reasons why the *Tathāgata* has prescribed the moral precepts and the *Pātimokkha* to his disciples; ten reasons for establishing the *Pātimokkha* (*pātimokkhatthapana*); 2. a *Bhikkhu* possessed of ten qualities should be selected for settling difficulties within the Order; 3. — should confer the *Upasampadā*; 4. — give the *Nissaya*, attend upon a novice; 5. how far we are right in saying that there is dissension, or 6. concord within the Order; 7. = 5; 8. on the punishment of him who causes dissensions in the Order; 9. = 6; 10. on the reward of him who restores the Order to concord.

V. *Akkosa-Vagga* (p. 77—91) 10 Suttas: —

1. Why quarrels and disputes arise in the Order; 2—3. ten roots of contention; 4. a *Bhikkhu* who wants

to rebuke another Bhikkhu should consider five things and recall to his mind five other things; 5. on ten evils of entering the royal harem; 6. the Blessed-One persuades the Sakkas to keep the eightfold Uposatha; 7. whence it comes that there is good conduct and bad conduct, the one distinct from the other; 8. ten matters are to be considered repeatedly by an ascetic; 9. ten things dependent upon the body; 10. on ten things which are conducive to kindness, peace, and concord.

VI. *Sacitta-Vagga* (p. 92—112) 10 Suttas: —

1—2. In which manner a Bhikkhu is expert in indicating his own thoughts; 3. on backsliding, standing still, and progress in good conditions; the same as in 1—2; 4. = 1—2; § 7 sqq. are nearly identical with IX, vi, 3 sqq.; 5. = 1—2; 6—7. ten ideas will be a great blessing if developed; 8. Cf. VIII, LXXXIII; 9. a certain mode of mental training recommended; 10. the ten ideas are expounded in detail (the idea of suffering-*adnavaśāññā* is exemplified by a long list of diseases).

VII. *Yamaka-Vagga* (p. 113—131) 10 Suttas: —

1. Both ignorance and emancipation by knowledge are nourished and fulfilled by something, and this may finally be reduced to association with the bad and the good, respectively; 2. the same is said with regard to craving and emancipation by knowledge; 3—4. five states are consummated in this life and five after this life; 5. rebirth is sorrow, no rebirth happiness; 6. not delighting is sorrow, delighting happiness; 7—8. on the necessity of faith as the condition of every other moral quality; 9. the ten topics worthy of the followers of the Buddha; 10. on the ten subjects of praise.

VIII. *Ākaṅkha-Vagga* (p. 131—151) 10 Suttas: —

1. Exhortation to a life of uprightness, addressed to the seeker of various things specified under ten heads, each beginning with 'if he should desire' (Cf. M. N. I, 33 sqq.); 2. on the ten thorns, ending with an exhortation to a thornless life; 3. there are ten obstacles to, and ten aids to ten desired things, difficult to meet with

in this world; 4. the tenfold noble gain; 5. the lay-woman Migasālā did not comprehend how two men, the one living a worldly life and the other living in celibacy, could reach the same future state, and this leads the Buddha to speak of the future state of ten individuals; 6. birth, old age, and death are the three conditions which cannot be overcome but by overcoming all that is involved in them; 7. a bad Bhikkhu is likened to a crow, in ten points; 8. the Nigaṇṭhas are possessed of ten evil qualities; 9—10. ten occasions and ten repressions of ill-will.

IX. Thera-Vagga (p. 151—176) 10 Suttas: —

1. The Tathāgata is released and emancipated from ten conditions; 2. only if endowed with ten qualities a Bhikkhu is able to increase and prosper; 3. under which conditions a sermon occurs to the Tathāgata; 4—6. ten other qualities are named which, if extant in a Bhikkhu, make him increase and prosper; 7. on ten dispositions which do not conduce to his being loved, respected, apt to meditate, to live an ascetic and lonely life, and on ten others which conduce to his being loved, and so on; 8. ten losses which a Bhikkhu incurs who abuses his fellow-students; 9. the story of Kokālika, who had sinned by abusive talk against Sāriputta and Moggallāna; on the duration of the punishments in hell; 10. on the ten Forces of an Arhat, by which he knows that his āsavas have come to an end.

X. Upāsaka-Vagga (p. 176—206) 10 Suttas: —

1. On ten classes of wealthy men, considered so far as they deserve praise or blame; 2. he who is calmed as regards the five kinds of fear, and possesses the four elements of Sotāpattiship, and, moreover, understands well the noble Method (*ariyo nāyo*) may fairly declare himself to be freed from all evil states, and to have his final goal in Perfect Knowledge; 3. Anāthapiṇḍika confutes the confessors of other tenets by propounding to them the tenets of the Buddha, so far as they are opposed to the former; 4. so does also Vajjiyamāhita



with other teachers, by wisely distinguishing between what is really the doctrine of the Buddha, and what is not; 5. why the Blessed-One did not answer a question of Uttiya, a wandering ascetic; 6. a dialogue between Ānanda and Kokanuda on the eternity of the world and the like; 7. a Bhikkhu deserves homage and presents, if he is endowed with ten dispositions; 8. an Elder lives easily, wherever he dwells, if possessed of ten qualities; 9. Upāli, who wants to retire into solitude, is persuaded by the Buddha to live in the community, as more suitable for him; 10. one cannot reach Arhatship without getting rid of ten evil conditions.

**XI. Samāsañña-Vagga** (p. 210—222) 12 Suttas: —

1. Three ideas, if developed, bring seven conditions to perfection; 2. the seven Bojjhaṅgas, if developed, bring three Vijjās to perfection; 3. where wrong, in its tenfold aspect, exists, there is failing, non-success; 4. bad views and good views are the reason why, in one case, sorrow results, and happiness in the other case; 5. what occurs, if ignorance or knowledge be the leader? 6. the ten things which have been brought to nought (nijjara-vatthu); 7. on the noble washing away; 8. on the noble purging; 9. on the noble vomiting; 10. the ten conditions which are to be removed; 11. how far a Bhikkhu is no longer under training; 12. the ten attributes of one who is no longer under training.

**XII. Paccorohaṇi-Vagga** (p. 222—237) 10 Suttas: —

1—4. On the meaning of the two couples of notions, viz. adhamma and anatta, dhamma and attha, each Sutta varying the theme, or repeating it, with some modifications and amplifications; 5—6. what is meant by 'this side and the other side of the river'? 7—8. on the spiritual 'Coming down again' (Paccorohaṇi); 9. right views are the dawn of every good condition; 10. ten conditions are to be developed.

**XIII. Parisuddha-Vagga** (p. 237—240) 11 Suttas: —

1—9. Right views and their whole train of consequences, in number ten, are considered under different

aspects, and are said to be found nowhere but in the Discipline taught by the Buddha; 10—11. wrong views and right views and their train of consequences are identified with wrong and right in general.

XIV. Sādhū-Vagga (p. 240—244) 11 Suttas: —

Wrong views and right views and their train of consequences are differently set forth.

XV. Ariyamagga-Vagga (p. 244—247) 10 Suttas: —

On the same subject.

XVI. Puggala-Vagga (p. 247—249) 12 Suttas: —

Different consequences following the circumstance that an individual is possessed of wrong views or right views, and so on.

XVII. Jāpussoṇi-Vagga (p. 249—273) 11 Suttas: —

1—2. = XII, 7—8 with some modifications; 3—4. = XII, 5—6 with the same modifications; 5—7. = XII, 1—4 also modified in the same manner as before; 8. according to the three causes of Karma, viz. covetousness, hatred, and delusion, each of the ten transgressions has its threefold cause; 9. how the Dhamma is approached; 10. on the threefold defilement and purification of the body, the fourfold defilement and purification of the speech, and the threefold defilement and purification of the mind; 11. the question, if the departed kinsmen enjoy the gifts offered to them, is solved, and every difficulty in this problem is touched upon.

XVIII. Sādhū-Vagga (p. 273—277) 11 Suttas: —

Identical with XIV, only substituting the ten transgressions and the abstinence from them for the wrong and right views, and so on.

XIX. Ariyamagga-Vagga (p. 278—281) 10 Suttas: —

On the same subject.

XX. Puggala-Vagga (p. 281—282)

As in XV with the same difference, as mentioned *sub* XVIII.

XXI. Karajakāya-Vagga (p. 283—303) 10 Suttas: —

1—4. Ten evil conditions lead man (womankind, female

hearers) to hell, and ten good conditions lead men (womankind, female hearers) to heaven; 5. a lay-woman dwells with diffidence in her house, if she is not endowed with ten qualities, on the contrary, she dwells there with confidence, if she is endowed with them; 6. the doctrine on the 'creeping along' is expounded; 7—8. on the threefold ruin and prosperity of deeds committed with the body, on the fourfold ruin and prosperity of deeds committed with the speech, and on the threefold ruin and prosperity of deeds committed with the mind; 9. on certain exercises recommended to every man and woman, in order to avoid sin and sorrow; 10. on the threefold bad and good conduct depending upon body, on the fourfold bad and good conduct depending upon speech, and on the threefold bad and good conduct depending upon the mind.

XXII. [no title] (p. 303—310) 10 Suttas: —

1. One goes to hell or heaven, if endowed with ten tendencies; 2. — with twenty tendencies; 3. — with thirty tendencies; 4. — with forty tendencies; 5—7. the same, only with different wording; 8—10. supplementary matters, as usually at the end of a Nipāta.

Sum total of the Suttas: — about 220.

EKĀDASAKA-NIPĀTA (part V, p. 311—361).

I. Nissaya-Vagga (p. 311—328) 11 Suttas: —

1—5. Cf. X, I, 1—5; 6. Cf. X, IX, 8; 7. Cf. X, I, 6; 8—9. on the same question, how far it is possible to be without any (distinct) perception and apperception, and yet to have perception and apperception; 10. it behoves us to think noble thoughts (*ājāṇiyajjhāyitaṃ jhāyatha!*); 11. on the qualities needed in order to reach the 'Endless' (Nirvāṇa) and to become the highest and best among gods and men.

II. Anussati-Vagga (p. 328—358) 11 Suttas: —

1—2. On the most convenient state of life, consisting in the culture of eleven mental habits; 3. on the same

subject, with some variations in the second half of the habits to be cultivated; 4. on the eleven characteristic properties of one who may be called believing; 5. eleven blessings to be expected from the exercise of benevolence; 6. on the eleven gates leading to Nirvāṇa, by each of which one may save oneself; 7. comparison of a Bhikkhu with a cow-herd in so far as both are not endowed or are endowed with eleven qualities; 8—11. on the same subject as above in I, 7sq., with some variations in the introduction.

III. [no title] (p. 359—361) 20 Suttas: —

1. The tenets of II, 7 are recapitulated; 2. one should develop eleven conditions for the knowledge of human passion; 3—20. the same subject is treated variously.

Sum total of the Suttas: — about 50.

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## APPENDIX II.

### LIST OF SUTTAS

(AND GĀTHĀS) OCCURRING MORE THAN ONCE IN THE A. N.<sup>1</sup>.

#### A. Suttas, or greater portions of them.

- II, XII, 10 (I, 91)<sup>2</sup> ~ II, XVI, 1 (I, 95)  
III, 14 (I, 109 sq.) ~ V, CXXXIII (III, 149 sqq.)  
III, 94—96 (I, 244 sqq.) ~ IV, 256—257 (II, 250 sqq.)  
III, 118 (I, 271 sq.) ~ X, CLXXVI § 7—10 (V, 266 sqq.)  
III, 131 (I, 284 sq.) ~ IV, 181 (II, 170 sq.; cf. 202)  
V, XLVIII (III, 54 sqq.) ~ V, XLIX § 2 (III, 57)  
V, LIII (III 65) ~ X, XI § 2 (V, 15)  
V, LXIII ~ V, LXIV (III, 80)  
V, LXV ~ V, LXVI (III, 81) ~ V, CLXIII (III, 190 sq.) ~ V,  
CLXIV (III, 191)  
V, LXIX ~ V, LXX (III, 83)  
V, LXXIII ~ V, LXXIV (III, 86 sq.)  
V, CCV (III, 248 sq.) ~ IX, LXXI § 1—3 (IV, 460) ~ X, XIV  
§ 2—3 (V, 17 sq.)  
V, CCVI (III, 249 sq.) ~ IX, LXXII § 1—3 (IV, 461) ~ X, XIV  
§ 4—5 (V, 18 sq.)  
VI, x (III, 284 sqq.) ~ XI, XII (V, 328 sqq.) ~ XI, XIII (V,  
332 sqq.)  
VI, XXV ~ VI, XXVI (III, 312 sqq.)

<sup>1</sup> Minor variations and such amplifications as are wanted in order to fill up a higher numeral are not considered in this enumeration.

<sup>2</sup> The numbers in brackets refer to the Parts and pages of this Edition.

- VI, xxvii § 3—8 (III, 317 sqq.) ~ VI, xxviii § 7—8 (III, 321 sqq.)
- VI, xxxii (III, 330 sq.) ~ VII, xxxi (IV, 27 sq.)
- VI, xxxiii (III, 331) ~ VII, xxxii (IV, 28 sq.)
- VI, xlii (III, 347 sqq.) ~ X, lxxv (V, 137 sqq.)
- VII, xxxix § 1—3; 5 (IV, 34 sqq.) ~ VII, xl § 1—3; 5 (IV, 37 sqq.)
- VIII, xxi ~ VIII, xxii (IV, 208 sqq.)
- VIII, xxv ~ VIII, xxvi (IV, 220 sq.)
- VIII, xlii ~ VIII, xliii (IV, 251 sqq.) ~ VIII, xlv (IV, 259 sqq.)
- VIII, xlvi § 4—5 (IV, 265 sq.) ~ VIII, xlvii § 2—3 (IV, 267) ~ VIII, xlviii § 2—3 (IV, 268 sq.)
- VIII, xli (IV, 248 sq.) ~ IX, xviii (IV, 388 sqq.)
- VIII, xlix ~ VIII, l (IV, 269 sqq.)
- VIII, liv ~ VIII, lv (IV, 281 sqq.)
- VIII, lix ~ VIII, lx (IV, 292 sqq.)
- VIII, lxi (IV, 293 sqq.) ~ VIII, lxxvii (IV, 325 sqq.)
- VIII, lxv (IV, 305 sq.) ~ X, xxix § 6 (V, 61 sq.)
- VIII, lxxi ~ VIII, lxxii (IV, 314 sqq.)
- VIII, lxxxiii (IV, 338 sq.) ~ X, lviii (V, 106 sq.)
- IX, vi § 3—8 (IV, 366 sqq.) ~ X, liv § 7—13 (V, 100 sqq.)
- IX, xxvii (IV, 405 sqq.) ~ X, xcii (V, 182 sqq.)
- IX, xxxiv § 3—12 (IV, 414 sqq.) ~ IX, xxxviii § 5—11 (IV, 430 sqq.)
- X, i—v (V, 1 sqq.) ~ XI, i—v (V, 311 sqq.)
- X, iii ~ X, iv ~ X, v (V, 1 sqq.)
- X, vi ~ X, vii (V, 7 sqq.) ~ XI, vii (V, 318 sq.) ~ XI, xix—xxii (V, 353 sqq.)
- X, viii ~ X, ix ~ X, x (V, 10 sqq.) ~ X, xi § 6
- X, xvii ~ X, xviii (V, 23 sqq.)
- X, xxi ~ X, xxii (V, 32 sqq.)
- X, xxv (V, 46) ~ X, xxix § 4 (V, 60)
- X, xxvii ~ X, xxviii (V, 48 sqq.)
- X, xxxiii § 2 (V, 72) ~ X, xxxiv § 2 (V, 73)
- X, xxxv § 2 (V, 73 sq.) ~ X, xxxvii § 2 (V, 75) ~ X, xlii § 3 (V, 77 sq.) ~ X, xlii § 3 (V, 78)
- X, xxxvi § 2 (V, 74) ~ X, xxxix § 2 (V, 76)

- X, li ~ X, lli (V, 92 sqq.) ~ X, liii § 5—8 (V, 96 sqq.)  
 X, lxi ~ X, lxii (V, 113 sqq.)  
 X, lxiii ~ X, lxiv (V, 119 sq.)  
 X, lxv ~ X, lxvi (V, 120 sqq.)  
 X, lxvii ~ X, lxviii (V, 122 sqq.)  
 X, lxxix ~ X, lxxx (V, 150 sq.)  
 X, lxxxiv (V, 155 sqq.) ~ X, lxxxvi (V, 161 sqq.)  
 X, lxxxviii (V, 169) ~ XI, vi (V, 317 sq.)  
 X, cviii ~ X, cix (V, 218 sqq.)  
 X, cxiii (V, 222 sq.) ~ X, clxxi (V, 254)  
 X, cxv (V, 224 sqq.) ~ X, clxxii (V, 255 sqq.)  
 X, cxvii ~ X, cxviii (V, 232 sq.)  
 X, cxix (V, 233 sqq.) ~ X, clxvii (V, 249 sqq.)  
 X, cxx (V, 236) ~ X, clxviii (V, 251 sq.)  
 X, clxix ~ X, clxx (V, 252 sqq.)  
 X, cxxxiv—clxvi (V, 240—249) ~ X, clxxviii—cxcix (V,  
 273—282)  
 X, cc ~ X, cci (V, 283 sqq.)  
 X, ccii ~ X, cciii (V, 286 sq.)  
 X, ccvi ~ X, ccvii (V, 292 sqq.)  
 XI, xii ~ XI, xiii ~ XI, xiv (V, 328 sqq.)  
 XI, xviii (V, 347 sqq.) ~ XI, supplement (V, 359 sq.)

B. Gāthās<sup>1</sup>.

- III, 32 § 1 (I, 133) = IV, 41 § 6 (II, 45 sq.)<sup>2</sup>  
 III, 48 (I, 152 sq.) = V, xl § 3 (III, 44)  
 III, 57 § 2 (I, 162) = V, clxxix § 8 (III, 214)  
 IV, 3 § 3 (II, 3 sq.) = X, lxxxix § 3 (V, 171)<sup>3</sup>  
 IV, 34 § 3 (II, 35) = V, xxxii § 3 (III, 36)  
 IV, 51 § 4 (II, 55 sq.) = V, xlv § 3 (III, 52 sq.)  
 V, lxiii § 2 (III, 80) ~ X, lxxiv § 2 (V, 137)<sup>4</sup>

<sup>1</sup> With the exception of those occurring twice or more within the same Nipāta, for which see the Index of Gāthās at the end of each separate Part.

<sup>2</sup> Quoted from S. N. v. 1048.

<sup>3</sup> Beginning from Yo nindiyam.

<sup>4</sup> Beginning from Saddhāya silena ca.

### APPENDIX III.

## LIST OF SUTTAS

TREATING THE

SAME SUBJECT FIRST BRIEFLY AND THEN IN DETAIL.

---

- III, 118—119 (I, 271 sqq.)  
IV, 29—30 (II, 29 sqq.)  
IV, 92—93. 94 (II, 92 sqq.)  
IV, 98—99 (II, 98 sqq.)  
IV, 153 (II, 142)—IX, v § 1—6 (IV, 363 sq.)  
IV, 231—232—236 (II, 230 sqq.)  
V, I—II (III, 1 sqq.)  
V, XIII—XIV (III, 10 sq.)  
VI, VIII (III, 284)—XXX (III, 325 sqq.)  
VII, III—IV (IV, 3 sq.)  
VII, V—VI (IV, 4 sqq.)  
VII, XLV—XLVI (IV, 46 sqq.)  
VIII, V—VI (IV, 156 sqq.)  
VIII, LXXIII § 2 (IV, 317)—LXXIV (IV, 320 sqq.)  
VIII, LXXV—LXXVI (IV, 322 sqq.)  
X, XIX—XX (V, 29 sqq.)  
X, CXLIII—CXIV (V, 222 sqq.)  
X, CLXXI (V, 254)—CLXXIII (V, 260 sqq.)



## APPENDIX IV.

### LIST OF SUTTAS

WHERE THE

COMPONENT PARTS MAKE UP THE NUMBER JUST REQUIRED \*.

---

VI, XXI (III, 309 sq.)	3 + 3
VI, XXXIX (III, 338 sq.)	3 + 3
VI, CV—CXVI (III, 444 sqq.)	3 + 3
VII, LV (IV, 82 sqq.)	4 + 3
VIII, XLIX (IV, 269 sqq.)	4 + 4
VIII, L (IV, 271 sqq.)	4 + 4
VIII, LIV (IV, 281 sqq.)	4 + 4
VIII, LV (IV, 285 sqq.)	4 + 4
IX, I—III (IV, 351 sqq.)	5 + 4
IX, IV—V (IV, 358 sqq.)	4 + 5
IX, XXI—XXII (IV, 396 sqq.)	3 + 3 + 3
IX, XXVII—XXVIII (IV, 405 sqq.)	5 + 4
IX, LXIII—LXX (IV, 457 sqq.)	5 + 4
IX, LXXI (IV, 460)	5 + 4
IX, LXXII (IV, 461)	5 + 4
IX, LXXIII—XCII (IV, 462 sqq.)	5 + 4
X, XI (V, 15 sq.)	5 + 5
X, XII—XIII (V, 16 sqq.)	5 + 5
X, XIV (V, 17 sqq.)	5 + 5

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\* The numbers in italics indicate that the subjects grouped under them are registered also among the component parts themselves, e. g. among the pañcāṅgas.

X, XLIV (V, 79 sqq.)	5 + 5
X, LXIII—LXIV (V, 119 sq.)	5 + 5
X, XCH (V, 182 sqq.)	5 + 4 + 1
X, CI (V, 210 sq.)	3 + 7
X, CH (V, 211)	7 + 3
X, CLXXVI (263 sqq.)	3 + 4 + 3
XI, XI (V, 326 sqq.)	3 + 3 + 3 + 2
XI, XII—XIII (V, 328 sqq.)	5 + 6
XI, XIV (V, 334 sqq.)	5 + 6

## CORRECTIONS.

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- p. 42 l. 16 fr. t. *invert the comma after vadamāno and put it before bhāvita°*
- p. 53 l. 9 fr. b. *read attha instead of attha.*
- p. 148 l. 3 fr. t. *a new line and number begins with Ariyānaṃ.*
- p. 190 l. 6 fr. b. *put a mark of interrogation after ti and read p'āhaṃ instead of pū'haṃ.*
- p. 194 l. 13 fr. t. *put a mark of interrogation after ti.*
- p. 380 l. 7 sq. fr. b. *some copies have sammaggā instead of samaggā.*
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